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Titus  
T. MACCI PLAVTL  
= PLAUTUS

TRINVMVS  
Trinummus

WITH NOTES  
CRITICAL AND EXEGETICAL

BY

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## PREFACE.

IN reissuing my edition of the *Trinummus*, which was first published in 1872, I think it advisable to repeat the preface then prefixed to it (dated Christmas, 1871). It follows here precisely as it was then.

"The present edition of the *Trinummus* would not perhaps have appeared so soon but for the publication of Ritschl's new edition. It is true that, some three years ago, I had agreed to prepare for Messrs Deighton, Bell & Co. a complete edition of *Plautus* with English notes: but it was understood that so great a work as this naturally required much time and many preparations, though I might have previously collected much material bearing both upon the criticism and explanation of my author. I commenced with the *Trinummus*, and indeed nearly finished a first sketch of the commentary, when I heard that Professor Ritschl was about to re-edit his *Plautus*. I now thought it advisable to wait until the appearance of his new edition, and after that time I again took up my work. Such as it is, and though I am well aware that it falls short of what it might be and ought to be, and what I myself should wish it to be, I now present it to my English friends.

"Since the publication of my *Aulularia* (1866) various works have appeared which it was impossible to neglect. In the first place I would mention the second edition of Corssen's work on pronunciation, to which I have always referred in my notes, the first being now entirely superseded and antiquated by the second. Ritschl himself inaugurated his second edition (if I may say so) by the

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first part of his *New Excursions on Plautus*, in which—and that is by far the most important feature of it—he showed greater respect for the authority of the mss. and withdrew many of the changes he had formerly made in the text of the poet<sup>1</sup>. But the principal novelty of Ritschl's essay was the wholesale introduction of an ablative *d* into the metres of Plautus to avoid the annoyance caused to Ritschl by the occurrence of hiatus. This doctrine—which was, to say the least of it, highly surprising in a scholar like Ritschl who had hitherto been addicted to sweeping remedies, but had now suddenly been converted to adopt a somewhat homoeopathic panacea: a remedy, moreover, which was, if not as old as the hills, still nearly as old as Plautine criticism itself, but had been distinctly repudiated by him in his earlier stages, excepting of course the ablatives *med* and *ted*—this doctrine seems destined to play in Plautine criticism the part of the whilome apple of Eris. At least Ritschl's essay at once caused Th. Bergk to publish a rejoinder, entitled: *Auslautendes D im alten Latein; ein Beitrag zur lateinischen Grammatik*. Halle, 1870. In spite of the unnecessary acerbity of expression in which Bergk indulges, he seems to have shown that Ritschl certainly went too far in affixing his ablative *d* not only to nouns, adjectives and pronouns, but also to adverbs, prepositions and imperatives. In the same way, O. F. W. Müller, the author of a bulky volume on Plautine prosody written in the spirit, but without the genius, of Ritschl's chapters on prosody in the *Prolegomena* to the *Trinummus*, was roused by the contemptuous treatment he received at Ritschl's hands in the new edition of the *Trinummus*, to publish an elaborate collection of *Addenda* (*Nachträge*)

<sup>1</sup> I may be permitted to quote my own words, written as far back as 1866—"The history of Ritschl's investigations seems to teach a lesson which will most likely be the basis for the labours of the coming time, viz. that we gain

and learn more and arrive at more stable results by means of a critical and conservative observation of single facts than by specious but unsound emendations of seeming irregularities." *Introd. to Aulul.* p. LXIII.

to his first volume, in which he felicitously impugns Ritschl's innovations in the point of final *d*, and of such other supposed archaisms, as *cubi*, *cunde* and a nom. plur. of the first declension in *ae*. But all these scholars were, it may be supposed, more or less prejudiced against Ritschl's new doctrine from the very beginning, and even the occasional violence of their expressions is little calculated to produce a favourable impression upon impartial readers. The best refutation of Ritschl's new theories, and one which I confess to be quite satisfactory to my mind, is found in the very calm and candid statement given by Corssen in his new edition, Vol. II. p. 1005—1009. Corssen shows, by simple and incontrovertible numerical statements, that in the conversational language of the time of Plautus and Ennius the final *D* of the ablative of nouns had quite disappeared, and that even as early as the first Punic war the said *d* has disappeared in many instances. Corssen concludes—"It is certain that a frequent introduction of an ablative *d* into the text of Plautus does not represent a faithful image of the pronunciation of ablative formations in the Plautine period, and that at present Latin Grammar should recognise only those instances of an ablative *d*, which rest on the authority of the mss. or inscriptions."

"It should be added that the authority of the mss. does not favour the introduction of a final *d* in Plautus, except in the case of *med*, *ted*, and perhaps *sed* (= *se*). In the prepositions *anti**d* and *post**d* the original forms seem also to have maintained their ground somewhat longer than others, but *sed* ('without') *red* and *prod* appear only in compounds.

"Concerning adverbs, we have in the famous *Senatus-consultum de Bacanalibus* the adverb *facilum**ed*, and to this we owe the introduction of a number of similar forms in Ritschl's new edition. But Corssen justly opposes this measure II. p. 469 sq., as Ritschl appears unable to allege a single passage in which an adverb ending in *d* is either warranted by the mss. or necessitated by the metre—except, perhaps, at v. 726 in the present play, where *placided* would seem to avoid an inadmissible hiatus.



But Ritschl's own emendation *placidula*, which he had proposed in his first edition, is too pleasing and too much in the true style of our poet, to be easily exchanged for an uncouth *placided*.

"It remains to say a word on the hiatus. In general, I may state that the sweeping corrections proposed by O. F. W. Müller and the attempt made by Ritschl to obviate the hiatus by introducing a final *d*, after which there would still be left a number of refractory passages, have confirmed my former conviction as to the admissibility of hiatus in the *caesura* and when the line is divided among two or more speakers (*Introd. to Aul.* p. LX). But a new instance of hiatus should be added to those previously collected in my Introduction to the *Anularia*: viz. *hiatus before a cretic word at the end of a line*, such as we have it in v. 539 of the present play—

nam *fālguritas* sūnt *alternae arbores*.

"This kind of hiatus was first pointed out by Spengel, and Brix adopted it in his note on *Men.* 473—

*prandi, potavi, socrum accubui: apetuli*

and in a trochaic line, *ib.* 1160—

*vacābunt servi, supellex, aēdes, fundi: cūnia.*

In the first place, it is evident that a correction would spoil the style of the passage—though O. F. W. Müller, who is up to anything, has the audacity to propose two conjectures, viz. that we should insert either *inde* or *ei*. In the second line it is just possible that Plautus wrote *fundis* or *fundeis* (even *fundes*), as Bücheler says in his valuable treatise on Latin Declension p. 18<sup>1</sup>), but it is far from being *proven*.

"A similar instance of hiatus occurs *Capt.* 478 (Brix)—

*atque me ridet. 'abi cenamus.' inquam atque illi—Abnunc*  
where I should assume a short pause to express the

<sup>1</sup> See also Ritschl, N. P. E. p. 114. It may be observed that Ritschl seems to have derived

the first idea of rehabilitating the final *d* from an observation of Bücheler, Lat. Decl. p. 47.

*εἰσποδίζοντος* of the ensuing word. Plautus may, however, have written *illis* or *illioce*, as Müller thinks: Brix adds *hodie* after *cenamus*, which is certainly quite in the style of Plautus. But in my humble opinion, the very possibility of three or more metrical corrections, among which it is impossible to choose, destroys their probability and confirms the reading of the *msa*.

"Other instances of the same hiatus are:

*ibo ad forum atque haec Dēmiphoni | cloquar.*

*Men.* 797.

*nam isti quidem hercle orationi | Oédipo.*

*Poen.* I 2, 24.

*facit hic quod pauci, ut sit magistro | εἰσsequens.*

*Cure.* II 2, 8.

*qui mihi maldicas homini ignoto | insciens.*

*Men.* 495.

(The reading of the first hand in B clearly points to this: *qui mihi male dicas homini hic noto insciens*, whence Gruter emended *homini ignoto insciens*: but the second hand in B has *hic ignoto*, which would obviate the hiatus. For the form *maldicas* which I have restored, see *mal-facta* in the present play, v. 185. *beneficium* 638. 1051.)

*immutat nomen avos huius gemino | alteri.*

*Men.* 40.

(in a prologue which should be attributed to a later hand, but from which we may conclude that this kind of hiatus was acknowledged by the contemporaries of Sulla.)

"See also A. Spengel's work '*T. Maccius Plautus: on criticism, prosody, and metre*' (Göttingen 1865) p. 235 sq. though the instances given by him should not be taken on trust, as they are partly corrupt and partly belong to different kinds of hiatus.

"But to return to the passage in our play, in which we maintain that this hiatus should be acknowledged, Ritschl's nominative plural *alternae* appears to us highly improbable, and we are anxious to see how the editor of the *fragmenta Comicorum*, Prof. O. Ribbeck, will deal in his second edition with the line of Pomponius in which Ritschl and Nonius recognise another instance of



the ending *as* in the nom. plur. In his new edition of the fragments of the Tragic poets, Prof. Ribbeck bows to the authority of Ritschl and enriches his fragments with a number of final *d*, even giving Pacuvius his share of them. It is, therefore, very probable that he will join Nonius and Ritschl in believing in a nom. plur. *laetitias*, though Bücheler (*Lat. Decl.* p. 17) and Corssen i p. 764 are strongly opposed to it.

"I should add some critical observations on various lines in the present play, were I not conscious of having already too much tried the patience of my readers. But they should consider that I am a German, and that with us it seems to become the fashion to prefix one's *ἀπορροαί* and *ἐπιτραί φροντισθεῖς*, as well as the after-thoughts of one's friends, to a moderate-sized book in the form of a lengthy 'Corollarium' or whatever else it may be called. Not to deviate entirely from this national custom, I will, while sparing the reader my own renewed meditations, give him the benefit of the pretty emendation of my friend Professor A. Kießling (who has kindly looked at some of my proofs) in v. 831, where we should not repeat *secus nobilis apud homines* from v. 828, but something seems to have been lost to this effect:—

*stamper mendicis modesti sint, sed distitidis molesti.*

I would also add that the (anonymous) reviewer of Ritschl's *Trinummus* in E. von Leutsch's *Philologischer Anzeiger* III. p. 314 (probably O. Seyffert) agrees with me in maintaining *possim* v. 42 against Ritschl, and that the same reviewer seems to be right in suspecting a 'dittography' in the two lines 763 and 764.

"In all other respects I must abide by the book such as it is. In the present state of Plautine criticism it is unpleasant to reflect that scarcely any publication can escape the fate of malevolent criticism, as the tone adopted by our Plautine critics, great and small, is rapidly approaching the style of Gruter and Pareus: but there are some exceptions, and Professor STUBENMUND, whose researches on the Ambrosian palimpsest may be said to mark quite an epoch in the study of *msa.* and authors

alike, is at the same time the most courteous adversary among the Plautine scholars of the present day.

*Sed hoc tunc consolatur me atque animam mouet,  
quia qui nil aliud nisi quod sibi soli placeat,  
consult in alios, nugas nugae agit."*

To the preceding remarks I have at present little to add. If I could have followed my own inclination, I should perhaps have recast this edition in a more thorough manner than I have now ventured to do; but I felt bound not to attempt this, for more reasons than one.

Though my humble work was not noticed in Germany (and it had in fact been written only 'for my English friends'), I have every reason to be gratified with the reception it met with among those for whom it was intended.

I have to thank the reviewers of the first edition for the very great courtesy of their notices, most of all the gentleman who reviewed me in the *Saturday Review* of July 13, 1872, and Mr Nettleship, who will, I trust, find that his article on my work in the *Academy* (Vol. III. p. 298) has been duly consulted in the new edition. In the same manner I hope that the 'Saturday' Reviewer will approve of the arrangement of the commentary now carried out, in printing the critical and exegetical notes in two distinct sets. And let me also hope that he will be pleased with the different aspect the work presents now that it issues from an English press. I myself confess that I am not displeased with this change, and consider it a decided improvement.

The kind reception accorded to my book on the part of the English press is in harmony with the favour shown to it by scholars and those engaged in examination and classical tuition. To this circumstance should be ascribed the rapid sale of the book, which has necessitated a second edition after the lapse of little more than two years.

But as the book has been frequently used, and will (I hope) continue to be used in schools and colleges, I have refrained from introducing very sweeping and thorough-

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going changes. Those who are, like myself, much engaged in practical teaching, will agree that it is very unpleasant to have discordant editions of a text-book in one and the same class, the second edition perhaps flatly contradicting the statements of the first. While I have therefore added a considerable amount of grammatical information which I thought calculated to increase the usefulness of my work as a school-book, I have not changed the text itself in many places, nor have I introduced many alterations into that part of the commentary which was contained in the first edition; though I have now and then substituted another expression in the place of the one originally adopted, whenever this seemed to help the student to understand the subject more readily.

In the critical notes I have mentioned the changes adopted by A. Spengel in the text of his edition of the *Trinummus* published by Calvary at Berlin. I have also adopted one or two emendations of this ingenious scholar, notably his correction of v. 539. I may, however, be permitted to say that a great many of his alterations appear to me very arbitrary, and some demonstrably false. In a class I would not (I may say by the way) absolutely avoid critical discussion, but if master and pupils happen to be of a critical turn of mind, and if the pupils should be sufficiently advanced to appreciate critical discussions, I think that the sense of a passage will be more fully elucidated and understood in all its niceties by considering the various readings proposed for it than by merely explaining one reading which is to some extent taken on trust.

In revising my notes, I have once more gone over the old commentaries of Lambinus, Taubmann, and Lindemann, and I may say that I have been repaid by finding in them some good observations which had previously escaped my notice. In the first edition I had made much use of the excellent edition of Professor Brix, who has himself utilised the labours of the preceding commentators. Brix's edition has meanwhile been re-issued in 1873. The editor has become a convert to Ritschl's d

(which has not, however, met with much favour outside the circles of the 'Ritschelian' school), and there I cannot follow him; but he has also enriched his notes with many careful observations, mostly grammatical—and in some of these I have not hesitated to avail myself of his work. Though I hope that I have always gratefully acknowledged any loan of this kind in the proper place, a general statement should not be omitted in this place; but I may also be allowed to observe that both Brix and myself derive not a small part of our materials from the old commentators, from the *Lexicon Plautinum* of Pareus (besides which I have also employed Pareus's useful *Lexicon Criticum sive Thesaurus linguae latinae*, Norimbergae MDCXLV), and from the *Index verborum* in the Delphine Edition of Plautus. I have also found Weise's *Lexicon Plautinum* very useful, though it is not a trustworthy book.

In a text-book for schools and colleges the editor is not called upon to perplex his readers with original and new theories, or venturesome conjectures; but his first duty seems to me to present a careful and sober digest of the labours of his predecessors. It would be over-modest in me to pretend that I had made no original observation whatever in the present work—those who shall go over the same ground as myself will find out that I have contributed my own modest share to the emendation and explanation of the present play,—but this is merely incidental in a work of this kind, and not its main feature.

Ever since the publication of my edition of the *Aulularia*, I have considered it an honourable office to make myself a free and independent interpreter in England of German philological study. I am proud to say of myself 'nullius addictus iurare in verba magistri.' I venerate Ritschl, whose pupil I once was, even now, though I have been unable to follow the latest development of his Plautine criticism, and though I cannot but disapprove of the acerbity and harshness of some of his expressions; but I do not care whether my works find favour in the eyes of his 'School.' I am gratified to find that Corssen quotes them with approbation in many



passages of the second edition of his great work, and there is a set of Plantine critics—Studemund, Spengel, O. Seyffert, A. Lorenz—who follow the same principle with myself: to respect Ritschl's authority as much as possible, but not blindly to accept as an oracle whatever new doctrine he preaches. To write the history of Ritschl's criticism on Plautus would be an interesting task, but it would be premature to do so before the concluding volumes of his *Neue Excursus* and before the termination of his second edition of Plautus.

The success of the present edition of the *Trinummus* has given me courage to publish a few more comedies with English notes. The next play will be the *Rudens*, in which I hope to do more for the text, as Ritschl and other scholars have not yet edited that play.

I hope that the favour shown to the first edition of the *Trinummus* will also be extended to the second issue, and to the companion volumes which will be published in due time.

HATSONG,  
February, 1875.

T. MACCI PLAVTI

# TRINUMMVS

GRÆCA THESSALYBVS PHILEMONIS ACTA LVDIS  
MEGALENSIBVS.

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A = codex Ambrosianus, at Milan.

B = codex Vaticanus, in the Vatican Library.

C = codex Decurtatus, at Heidelberg.

D = codex Vaticanus 8870.

R = F. Ritschl.

Sp. = A. Spengel (ed. of the *Trinummus*, Berlin 1875).

## ARGVMENTVM

Thensaurum *clam* apstrusum ábiens peregre  
Chármides

remque ómnem amico Cállicli mandát suo.  
istóc apsepte mále rem perdit filius.  
nam et aedis vendit: háe mercatur Cállicles

1. *clam* added by Ritschl to avoid the hiatus; Spengel omits it again.

The argumenta acrosticha of the Plautine comedies are most likely the productions of some grammarian of the seventh century v. c., as they bear in their prosody the impress of that period in which a great revival of archaic literature took place in connexion with the grammatical and critical study of the old language. This is, e.g., the opinion of O. Seyffert ('*de bacchiacorum versuum usu Plautino*' p. 48 where he says: 'argumenta acrosticha Plantinarum fabularum septimo saeculo non scripta esse non possunt'), while Ritschl (N. Exc. on Pl. i p. 123) appears to doubt this comparatively early origin of the acrosticha. Besides them, we possess also five other 'argumenta', in fifteen senarii each, which should no doubt be assigned to the second half of the second century after Christ: see Ritschl,

Proll. p. cccxvii.

1. *Thensaurus* is the constant spelling of the best mss. in Plautus (see also v. 18), and is also given by Ribbeck's two good mss. PR in Virg. Georg. iv 239: cf. his Ind. gramm. p. 484. See also my note on Ter. Eun. 10. *s* had in early Latin and in the popular pronunciation of all periods a tendency to creep in where it was not called for: so in *thensaurus* from *θησαυρός*, and *Megalenia* for *Μεγαλῆνια* (the festival of the *μεγάλη ἑορτή*): see Corssen i p. 255. On the other hand, *s* was original in such words as *formosus* and in the numerals in *centum* and in many other instances where we do not find it in the classical period (Corssen i 253 f.). See also n. on *odiosus* v. 37.

4. *et* in the sense of *etiam* is foreign to Plautus.



virgo indotata sôror istius pôscitur.  
 minus quô cum invidia ei det dotem Câllicles,  
 mandât qui dicat aîrum ferre se á patre.  
 ut vénit ad aedia, hûnc deludit Chármides  
 senâx, ut rediit: quofus nubunt liberi.

6. Ritschl formerly edited *det ei* against the mss., and this transposition, though now given up by the author, is defended by O. Brugmann 'de sen.' p. 10 sq.

5. *poscere* is often used absolutely in the sense of *in matrimonium poscere*. Comp. e. g. *Ant.* 158.

6. *minus quo cum invidia* is highly unusual in the sense of *quo minus e. i. or ut cum eo mi-*

*nore i.*

9. The repetition of *ut* is somewhat awkward, but no doubt due to the necessity of having the letter V at the beginning of v. 8.—*nubere* = *matrimonium facere*, 'are joined in marriage.'

## PERSONAE.

LYXYRIA cum INOPIA PROLOGVS  
 MEGABONIDES SENEX  
 CÂLLICLES SENEX  
 LVSITELES ADVLESCENS  
 PHILTO SENEX  
 LESBONICVS ADVLESCENS  
 STASIMVS SERVVS  
 CHARMIDES SENEX  
 SYCOOPHANTA

Spengel writes LVSITELES, a form of the name repeatedly given by the mss. *BOD.* But the instances given by Bücheler, *grandes de la lat. decl.* p. 8, are not exactly to the purpose, as they do not show that Greek names in *is* ever ended in *is* in the nom. sing. in the literary language. I have, however, followed Spengel in omitting CANTOR at the end of the list. The cantor was not one of the characters of the drama, but merely a member of the troupe or band.



## PROLOGVS.

Lv. Sequere hác me, gnata, ut múnus fungaris tuom.  
 IN. sequór: sed finem fóre quem dicam néscio.  
 Lv. adést: em illaec sunt aedes: i intro núnciam.

8. *illae* (or *ille*) the mss., *illae* Fl. B., but Sp. again *illae*.

Most of the prologues to the Plautine plays can be conclusively shown to belong to the end of the sixth century v. c. and to be due to a time in which the old comedies were revived on the Roman stage, the productive power of the living poets having failed. The only three prologues which seem to hold an exceptional position are those to the *Aulularia*, *Rudens* and *Trinummus*; but on the first, see my note in my edition, from which it will be seen that it must necessarily share the fate of the others. The prologue to the *Rudens*, is, if nothing more, considerably interpolated; and it is not very probable that the above prologue should be genuine, the only exception among its fellows. It is, however, made with considerable skill, and especially the lines 18—21 would, if any reliance were to be placed on this whole kind of compositions, prove it to have been recited at the first performance of the play. (O. Dziatzko believes that the greater part of this prologue, excepting v. 6 and 7, is genuine, but v. 18—21 he holds to be an addition made

by some later scholar. See A. Lorenz, *Phil.* xxvii 273.)

1. *fungi* is in Plautus frequently joined with the accusative, while Terence has it so always in the phrase *fungi officium*: see n. on *Ad.* 608. Cf. below 864; *Men.* 228. In the same way we often find *uti* with the acc. (e. g. v. 837), and in Terence also. *frunisci malum* occurs *Pl. Rud.* rv 2, 78, and *frut* with the acc. is read in Apuleius; *fungi* takes the same case in Tacitus, Suetonius, Apuleius, and even in Corn. Nepos xrv 1, 4, who says *f. militare munus*. See Dräger, *Synt.* i p. 528 sq. *vesci* takes the acc. in Accius, Sallust, and Tac., *potiri* has the same construction in Plautus, Terence, Tacitus, Apuleius, Gellius. See Dräger, p. 528.

2. *facem*, i. e. of my journey, of this expedition.—*facem fore quem dicam* is a somewhat lengthy expression instead of *qui sit facis*. So *Rud.* 611 sq., *nunc quam ad rem dicam hoc attinere somnium, Numquam hodie gutri ad coniecturam evadere*. See also Ter. *Phorm.* 650 sq.

3. For *em* see n. on *Aul.* 683. Ribbeck (on Latin particles, p.



nunc, nequis erret vóstrum, paucis in viam  
 5 dedúcam, si quidem óperam dare promittit. s  
 nunc igitur primum quas ego sim, et quas illac siet  
 huc quas ábiit intro, dscam si animum advórtit.  
 primum mihi Plautus nómen Luxuriæ indidit:

6 and 7 are considered spurious by C. Dziatko and Ritschl, and it should be confessed that they are superfluous after the two lines which precede, and read like a 'dittographia' of them.—*cis* mss. R., *cis* Loman, Sp.

23—31) gives many instances in which this archaic interjection appears at the beginning of a sentence and before a demonstrative pronoun. Being an interjection, *em* is as a rule not elided before a following vowel (Ritschl, *Opus.* ii 700).—*illac* and *hac* [i. e. *illac* + *ce* and *hac* + *ce*] are in Pl. the almost constant forms of these two pronouns in the nominative plural of the feminine.—*enunciam* is in the comic poets a trisyllabic word, like *etiam* and *quoniam*: n. on Ter. Andr. 171. *iam* *nunc* (e. g. Men. prol. 43) is far more emphatic.

4. *erret*: lest you mistake us for more than we are and suppose us to be characters of the play itself.—*in viam deducere* is an expression chosen in agreement with the notion of *errare*, losing one's way.

5. *darp*, for *vos daturus esse*: the present infinitive is frequently found in the old writers after verbs of promising and hoping: see e. g. Ter. Andr. 238, 379 etc. and the other passages quoted in my Index p. 480. Instances from Plautus might be given plentifully: comp. Anl. 108, below v. 755; Capt. 129; Rud. ii 3, 45; Clat. ii

2, 7 etc. in which it will be found that sometimes a subject is added to the infin., and sometimes omitted. This carelessness of Latin conversational language is analogous to the infinitives present and aorist after *ἀνίσταμαι*, *ἐννοεῖσθαι* and similar verbs in Plato: see my n. on Crito p. 53, 57 (p. 111), though Madvig (in the first volume of his *Adversaria*) is in favour of changing them into future infinitives, after the example of the Dutch critics, especially Cobet and Hirschig.

8. The mention of the name of *Plautus* here and v. 19 is at variance with the habit of Terence who in his prologues always styles himself merely *poeta* without introducing his name. It is doubtful whether we shall be justified in assuming this to be the uniform habit of the whole period, or should allow an exception in favour of *Plautus*.—*Luxuriæ* is dat.: the comic writers have, as a rule, the dat. after *nomen addere*, *facere* and *indere*, except once at the end of a line Anl. 182, and once in Ter. Hea. prol. i at the beginning of a line. (See also Dräger i 400.) The line Mil. glar. 64, 'Αλκίβις γράσας

tum illanc mihi esse gnátam voluit Inopiam.  
 10 sed éa quid huc intro ferit impulsú meo, 10  
 accípite et date vocívas auris dum éloquor.  
 aduléscens quidamst qui in hiace habitat aédibus:  
 is rém paternam me ádiutrice pérdidit.  
 quoniam ei, qui me aleret, níl video esse rélicui,

9. *tam hanc mihi genatam esse* B, *tum hanc aitem mihi gnatam esse* Sp.; I follow B. 10. According to the laws of Plantine prosody it is impossible to pronounce *introire* as one word and to sound the *e*, but Plautus seems to use it as two words (Ritschl, *Proll. clxx*). In those cases where, according to the mss. tradition, the *e* would have to be sounded, Ritschl proposes to write *introd*. I am, however, inclined to avoid this form (which is not supported by other evidence) by either admitting slight transpositions or in other instances assuming hiatus in the caesura. *sed ea huc quid intro ferit* B. Sp.; I have adopted Bothe's transposition.

*hanc nomen est comediae*, belongs like the present to a prologue of non-Plantine origin.

11. *vocívas* is the form constantly used by Plautus and other archaic writers, instead of the later *vacuus*. See, above all, Munro's note on Lucr. i 590 where it is stated that the *e* in this word does not appear in inscriptions before the age of Domitian. The strongest proof, if any be necessary besides the authority of the mss., may be found in the pun in the *Casina* iii 1, 18 *St. fac habeant linguam tuas aedes*. An. quid ita? *St. quom veniam, vocent* (i. e. *vacent*); comp., in the same play, iii 4, 6, *ut bene vocívas aedis fecisti mihi*. Hence also the jocular expression *Prend. i 5, 54, fac sis vocívas aedis aurium*. (See also Ritschl, n. Exa. i p. 59 sq.)

14. *quoniam*, not 'because' but 'now that'; the conjunction is originally temporal, in accordance with its origin, it being = *quoniam* *tem*: in my note on Anl.

9 I compare the German *weil* (I might also have quoted Schiller, Piccolomini iii 1 *das eisen muss Geschmiedet werden, weil es glüht*): I may now add the English *since* (i. e. originally *stithence*) which is still used both to denote time and cause. Comp. also Voeg's translation of Homer Il. xi 84 sq. '*Weil* noch morgen es war, und der heilige tag emporstieg, Haftete jegliches heeres geschoes' with the original text: *ἔπεια μὲν φῶς ἦν—τόρρε μὲν ἄλ' ἀπορρίπων βλάτ' ἔρρετο*.—*qui* is the old ablative = *quo* and *qua*, though it appears also for the plural *quibus*.—*aleret* stands in the dependant clause after the historical present *video*, this being virtually the same as *videt*. Geppert quotes Boech. 290 *quoniam scitio quas res gerantur, nam ex templo statuiamus*. An even stronger deviation from the ordinary rule is Clu. pro Quinctio v 18 *regat ut curet quod dirisset*, where one might feel inclined to write *curret*.



15 dedi et meam gnatam, quicum una aetatem exigit. 13  
sed de argumento ne expectetis fabulae:  
senes qui huc venient, i rem vobis aperient.  
huic graece nomen est Thensauro fabulae:  
Philemo scripsit, Plautus vortit bárbare:  
20 nomen Trinummo fecit. nunc hoc vós rogat 20  
ut liceat possidere hanc nomen fabulam.  
tantamst. valet: adeste cum silentio.

15. *una* is Vollbahr's addition, the word being omitted in the *ms.*, to the detriment of the metre. Ritschl compares Capt. 720, *quicum una a puero aetatem exegeram*. Comp. also Aul. 44.

17. *i* is the spelling of the palimpsest, which *B* changes into *ii*, a form utterly foreign to Plautus and the old language in general which admits only *ei* and *ei*.

15. *dedi...quicum...exigit*: it might seem strange that the present should be used in a final clause dependent on a historic tense; but here *dedi* is really a present perfect: *dedi* et m. gn. quae nunc cum eo habitat. In the Mil. gl. 181 *dedi mercatori quendam qui ad illum deferat, ut is huc veniret* we find a flagrant violation of the general rules, and there are other instances of careless constructions in Plautus; but the present line should not be considered as such.

19. Nothing appears to be a stronger proof of the entire dependence of the early Roman literature on Greek originals

than the fact of their own poets calling themselves and their countrymen *barbari* in the same way as a Greek might have done. There are many passages in Plautus (none in Terence) to attest this singular habit, the foremost being the allusion to Naevius, Mil. gl. 211 *nam ex columanum poetas esse indudisti barbaro*.

20. *huc* belongs to *nomen* in the next line.

22. *tantumst* 'thus much for this', *et vobis pte ois rd vastra* or *sed haec hactenus*, as Cicero would say. The same phrase recurs Oen. prol. 67; Merc. ii 2, 12; Ter. Eun. 994.

## ACTVS I.

## MEGARONIDES.

Amicum castigare ob meritam noxiam  
inmoenest facinus, verum in aetate utile  
25 et conducibile. nam ego amicum hodie meum

ACT I. Sc. 1. Megaronides having heard of the calumnies spread against his friend Callicles and not altogether disinclined to believe them, has resolved to upbraid and tax him with his ill demeanour.

23. *noxia* 'blame': cf. Ter. Phorm. 225 *ad defendendam noxiam*.

24. *inmoene*, i. e. *immune*: comp. *moenia* (=munia, munera) below 687; Mil. gl. 228; Rud. 602, and *moenia* in Lucretius i 29, 32; v 1806. *eo* frequently replaces an older *ei* and later *is*: see Corssen i p. 708. (*poenire* for *punire* Oia. de rep. iii 9, 15.) The adjective *munis* occurs Merc. prol. 105. *inmoene facinus* is 'a thankless office', 'quod nemo aut rari dono aliquo aut beneficio remunerant, pro quo nemo munis aut munificus est', as J. F. Gronovius justly explains the expression in his Lect. Plaut. p. 237.—*in aetate* properly means 'in the course of human life', *in aetate hominum*, Rud. iv 7, 9. Cf. below

462. See also n. on Aul. 48.

25. *conducibile* 'useful': Plautus is very fond of these adjectives in *-bilia*; below he has *utibilia* instead of the ordinary *utilis* (so also Mil. gl. 618 and in other places). Besides here and v. 26, he has *conducibilia* in five other places, but of other writers only the Auctor ad Herennium seems to use the word (ii 48).—On account of *nam* both the Auctor ad Herennium ii 23, 25 and Cicero in his treatise de inventione i 50, 95 (where he is merely copying the earlier work) accuse Plautus of a vitioes ratio in the whole argument. But *nam* should not be taken in a strictly causal sense, or rather, in order to give it its proper force, some intermediate thought should be supplied: 'to upbraid a friend is a thankless office. I am at present under the necessity of performing this task, for I am going to, etc.' On this 'connective' use of *nam* see n. on Aul. 27 and 595.



concastigabo pro conmerita noxia:  
 invitus, ni id me invitet ut faciam fides.  
 nam hic nimium morbus mores invasit bonos:  
 ita plerique omnis iam sunt intermortui.  
 30 sed dum illi aegrotant, interim mores mali  
 quasi herba inrigua succrevit uberrime:  
 neque quisquam hic vile nunc est nisi mores mali.

29. *omnis*: this form of the nominative plur. is here given by the best mss. BCD, while the palimpsest reads *homines*. Comp. below v. 212. 307. See for these forms in *is* Munro's observations in the second edition of his *Lucretius*, p. 28, and numerous instances collected by Lachmann *Comm. Lucr.* p. 56 sqq. Instances from inscriptions are given by Corssen i 746 sq.

26. He purposely chooses here stronger expressions than in his first line: *concastigare* and *conmerita noxia*. Comp. the analogous expression *conmereri culpam* Aul. 711, Capt. 400, and see Ter. Hant. 83 with my note.

27. The jingle *invitus...invitet* belongs to the many alliterations and assonances peculiar to the language of Plautus and which he no doubt took from popular speech. He abounds in happy and effective combinations of words of the same or similar sound: the present is a very excellent instance on account of the opposite meaning being made more prominent by the similarity of sound. Hence our poet has the same pun again, Rud. 811.—*invitus* sc. hoc facio [neque faciam], ni me invitet etc. Observe also the alliteration in *faciam fides*. In the next line we have directly *morbus mores*.

28. *hic*, i. e. here, which would no doubt be understood of Rome. Allusions to Rome and Roman laws and customs are of frequent

occurrence in Plautus, notwithstanding the general Greek character of his plays. Terence manifests a purer style of composition by avoiding them.—*nimium invasit* 'has greatly tainted': *nimium* is *super*, see below 84, 931, 1060 and other passages, in which the tendency to exaggerate peculiar to conversational expressions is very conspicuous, collected in Ramsay's *Mostellaria* p. 234.

29. *plerique omnis* *redurrellor*: see n. on Ter. Andr. 55. (Hant. 830; Phorm. 172.) For the nom. pl. *omnis* see crit. notes.—*intermortui* 'swooning away': from *intermorior*, a verb used by Cato, Pliny and Celsus, in which the preposition *inter* has the same power as in *intercare* (Pl. Amph. i 1, 35). The word occurs only here in Plautus.

31. *inriguos* 'well-watered' occurs only here in Plautus: comp. Hor. Sat. ii 4, 16 *irriguo nihil est citius herba*, where *herba* is commonly explained = *herba*, (*xiphi*).

32. *vile* 'cheap': we are justifi-

eorum licet iam metere messem maxumam:  
 nimirumque hic pluris pauciorum gratiam  
 35 faciunt pars hominum quam id quo prosint pluribus.  
 ita vincunt illud conducibile gratiae,

33 is placed before 32 by Sp.; but without satisfactory grounds.

35. The mss. read *quod prosint*, which was in the old editions changed to *quod prosit*, and considering how frequently an *s* creeps in where it is by no means wanted, it should be confessed that this correction was very easy, though it may also be owned that Ritschl's former emendation *quo prosint* has greater probability. This he has, however, recently cancelled by keeping *quod* and accounting for it as an old ablative sing., a form which he reproduces below, v. 307. But it may be justly doubted whether Plautus would use an abl. *quod* without being obliged to do so on metrical grounds. O. F. W. Müller 'Nachträge' p. 81 defends the reading of the mss. by reminding us of the expressions *id, illud, nihil prorsum* and *noceo*: but it may be doubted whether this be applicable here. Sp. follows R.

34 sq. We have here another allusion to the circumstances of the time in which the play was first brought out. Both here and below, v. 1063, the poet complains of the increase of *ambitus*, the *pauciores* (of *ἀνῆρες*) being of course the aristocratic party. (See Ritschl, Par. p. 350.)

35. *pars hominum faciunt*, a common construction *verbi* *subiecti*, the subject expressing plurality. See the instances given by Dräger i 147 sq., and comp. e. g. Most. 114 *magna pars morum hunc induerunt*. [True. i 2, 13 *pars spectatorum scilicet*] both constructions are blended Capt. 229 *nam fere maxuma hunc pars morum homines habent*, where *maxuma pars homines* =

*plerique homines*.]

36. *gratias* perhaps properly 'the various exertions of their influence': but it should be observed that Plautus is fond of using the plural of abstract nouns where the singular would be the rule in the classical period. Comp. e. g. *opulentias* below 490, *veteres parsimonias* 1028, and other instances collected by Lorenz on Most. 845, and see in general the list given by Dräger i 9. The plural use of abstract nouns is subsequently one of the principal features of later Latin, and above all of the African style: see Bernhardt, *Grundriss der röm. Lit.* (4th ed.), p. 324.

37. *odiosus* is a genuine spelling here preserved by the palimpsest and warranted by the recurring spellings *inimicosus* and *venavosus* in the fasti Capitolini (Ritschl *Opusc.* ii 715). The original form of this



quae in rebus multis opstant odiosaeque sunt 15  
remoramque faciunt rei privatae et publicae.

# CALLICLES. MEGARONIDES.

CA. Larum corona nostrum decorari volo:  
40 uxor, venerare ut nobis haec habitatio  
bona fausta felix fortunataque evenat —  
teque ut quam primum possim videam emortuam.

42. *Ritschl* writes *possit* with *Lambinus*, instead of *possim* of the mss., which is however sufficiently defended by analogous passages which it would be perverse to alter: see n. on *Aul.* 119 and *Ter. Andr.* 861. (*Sp.* justly keeps the m. reading.)

adjectival suffix being *otio-* (*Cornem* i 62), it first became *otio-*, which passed into *otio-* by way of assimilation, and finally settled down to *otio-*, though even in *Virgil* and *Horace* the forms seem to fluctuate: see *Cornem* ii 183, and *Ribbeck's* *Ind. gramm.* in the first vol. of his *Virgil*, p. 484.

38. *remors* is a word probably first formed by *Plautus*; he has it again *Poen.* iv 2, 106 (= 918 *Geppert*); *Festus* quotes it also from *Lucretius* (*quatenus eos ex toto remorsus meo gradu remorem facit*! xxvi 52, p. 84 ed. L. Müller), and writers of the silver period have it again. *Ovid Met.* iii 567 says *remorsus*.

39. n. (29). *Callicles* comes out of his newly-bought house and at first gives his wife orders as to the festive decorations due to the *Lar* of the house. It was the custom to pay special respect to the *Lar* on any festive occasion or whenever an event took place in the family over whose welfare he was sup-

posed to preside. In this way, a *Lar* is decorated with wreaths and flowers at a departure (*Mero.* 834 sq.) and on a return (*Stich.* 584), and even the miser *Euclio* buys an offering to his *Lar* on the approaching nuptials of his daughter: *Aul.* 883. In the present instance it was necessary to implore the favour and the blessing of the *Lar* on account of the change of residence.

40. *venerari* is used absolutely, 'to pray' to the gods. This use of the word is very frequent in *Pl.* (*Aul.* prol. 8; *Rud.* ii 1, 16; v 2, 62; *Poen.* v 1, 17, and with an alliteration *venerari Venerem* ib. i 2, 66); in one place, *Bacch.* 178, we find also an active form (*venerare*, etc.), comp. *Hor.* *Sat.* ii 2, 124.

41. *evenat* for *eveniat* is clearly due to metrical necessity; the same form occurs *Mil.* gl. 1010, *Epid.* ii 2, 105, *Cura.* 89, *Pompon.* 85 and *Enn.* *trag.* 170; so also *advenat* *Pseud.* 180, *pervenat* *Rud.* 636, *pervenat* below 96, and *evenat* *Cura.* 125.

*ME.* hic illést, senecta aetate qui factus puer, 1  
qui admisit in se culpam castigabilem.  
45 adgrediar hominem. CA. quola hic vox prope me  
sonat?

*ME.* tui benevolentis, si ita's ut ego te volo:  
sin aliter es, inimici atque irati tibi.

CA. o amico, salve. *ME.* et tu edepol salve, *Callicles*.

50 valen? valuistin? CA. valeo, et valui rectius. 11  
*ME.* quid tua agit uxor? ut valet? CA. plus quam  
ego volo.

*ME.* bene herclest illam tibi valere et vivere.

CA. credo hercle te gaudere, si quid mihi malist. 15

*ME.* omnibus amicis, quod mihi, cupio esse item.

48, 49. The words *atque aequalis ut valet Megaronides* (which the mss. add after *salve*) are no doubt an interpolation, as may be seen by the hiatus after *salve*, by the awkward position of the name of *Megaronides*, and by the fact of the question as to his health being entirely disregarded by *Megaronides*, who himself addresses the same question to *Callicles*. *Sp.*, however, keeps these words and changes *salve* into *salveto*.

43. *senecta aetas*: see n. on *Aul.* 251. *Plautus* has the same expression *Ca.* ii 3, 26, 43 and *Mero.* 985. See *Munro* on *Luer.* iii 772.

45. *quola* is no doubt the genitive of the pronoun used as a possessive adjective, just as *meus*, *tuo* and *suo* were originally genitives, or as in English *mine*, *thine*, *his*, *hers*, *its* are plainly genitives.

46. *benevolens* 'good friend' is frequently used as a subst. by *Plautus*: e. g. below 856. *Most.* 195 *amicum et benevolentem* (cf. also *Pseud.* 699), *Pers.* 650, below 1148. *Ter.* *Phorm.* 97. Compare also the substantival use of *nostro bene moranti* = *nostro benefactori*, *Capt.* 981. —cf. *ec. ecce*.

47. *es* 'thou art' is always long in *Pl.*

50. *rectius* 'rather well': *recte* is used of health *Pers.* iv 3, 84. *Comp.* also *Hor.* *Ep.* i 7, 8 *si me vivere vis recteque videre valentem*.

51. The derision of exacting and troublesome wives furnished a fertile theme of jokes to the writers of the New Comedy, and in *Plautus* and *Terence* these have been reproduced with much zest. *Plautus's* *Asinaria* and *Casina* contain powerful pictures of wives wearing the breeches instead of their husbands. —*plus*: *Cleero* says in the opposite sense, *ad Att.* iv 14, 1, *quod minus valuisse*.

54. With regard to the accentuation of *omnibus* see n. on



- 53 CA. eho tú, tua uxor quid agit? ME. immortalis est: vivit victuraquést. CA. bene hercle nuntias, deoque oro ut vitae tuæ superstes suppetat. ME. dum quidem hercle tecum nupta sit, sané velim. CA. vin cōnmutemus? tuam ego ducam et tú meam?
- 60 faxo haud tantillum dederis verborum mihi. ME. nāctum enim te credis quem imprudentem obrepseria.

61. I have adopted Geppert's excellent emendation of the reading given by A: *namque enim te (tu the other mss.) credo mi: comp. Rud. v 8, 30 sq. tam te rati's Nāctum hominem quem defradare. Ritschl reads nēmpē enim tu, credo, me, his changes being by no means easier than those admitted by Geppert, and the sense he obtains decidedly inferior in point. Sp. retains the text of the mss. BCD, which I believe to be quite inadmissible. Comp. v. 63, in which we should now assume nāctus to be said with a kind of sneer.*

Aul. 137, and cf. below v. 75.

55. Comp. Philemon fragm. (p. 426 Mein.), *ἀδελφὲς ἐριανδο δωρεῖσθαι γυναι.*

57. The alliteration *suppetat* renders the expression highly effective. *suppetit* means 'it is sufficient': so As. i 1, 42 *non suppetunt dictis data* 'his gifts are not sufficient in comparison with his words', i. e. are not proportionate to his words. See also Pseud. 108 *utinae, quas dictis, dictis facta suppetant*. The dative *vitae* is dependent both on *superstes* and the verb: for the sense comp. also Pseud. 331, *ut mihi superstit, suppetat, superstitet*.

58. For the scansion of *dum quidem hercle* see Intro. to the Aul. p. XLVI.

60. *faxo* 'I warrant you': the subjunctive in the dependent clause is in this sense not so frequent as the future ind.:

see n. on Ter. Ad. 847.—*haud tantillum* 'not the very least bit': phrases like this are always accompanied by the speaker with a gesture showing their real meaning.—*verba dare* 'cheat, deceive': n. on Aul. 62.—This line is perfectly natural in the mouth of Callicles, Megarionides having previously complained of his curst wife, v. 54.

61. *obrepere* is here and below 974 joined with the accusative, though in later Latin it always takes the dative (Oloero joins it with *ad* or *in*): the Plautine construction is, however, imitated by the writer of the prol. to the Poenulus, 14, *tacitum te obrepit fames*. See Dräger i 351 and 388. In the same way, Plautus has *occursare* with the acc., Mil. glor. 1047. *obrepere* is a common term of legal writers for swindling, cheating, and obtaining something under false

- CA. ne tu hercle faxo haud nescias quam rem egeris. ME. habeas ut nāctu's: nota mala res optumast. nam ego nūc si ignotam cāpiam, quid agam nesciam.
- 65 ME. edepol proinde ut diu vivitur, bene vivitur. sed hoc animum advorte atque aufer ridiculāria: nam ego dedita opera huc ad te venio, CA. quid venis? ME. malis te ut verbis multis multum obidrigem.

64. Ritschl arranges the six last lines in the following manner: 59. 61. 63. 64. 62. 60; but it is difficult to bring cogent reasons against the order given by the mss.

pretences: see Gronovius Lect. Pl. p. 338.

62. *faxo*: see v. 60. It is here added parenthetically without influencing the construction, *ne* ('indeed, to be sure') *tu hercle haud nescias* ('you would soon be aware') being the apodosis of the conditional sentence *si commutaverimus*, on which the whole conversation turns.—*ne tu hercle* is frequently found at the beginning of lines: see e. g. Mil. glor. 571, Men. 356, As. 412. In the same way we meet with *ne tu edepol* and *ne tu eccestor*: Brix on Men. 356.

63. *mala res* = *malum*: so again Most. 61. 867, Pseud. 770. It means 'punishment'. Pseud. quotes Liv. xxiii 8 *notissimum quodque malum maxime tolerabile dicentes esse*.

65. Callicles confirms his friend's speech by saying *quid venis?* We should not, therefore, place a full stop after *venis*.

On *proinde ut* (*quam, ac*) see also Nipperdey's note on Ter. A. iv 30 extr. Ritschl says justly '*versus ad diuturnitatem consuetudinis spectat*': but it should be added that the mss. agree in reading *ut bene vivitur, diu vivitur* which may, perhaps, mean 'just as one lives in harmony (with one's wife), one has a chance of living long'. The reading of the text is due to an emendation of Ascalanius.

66. *aufer ridiculāria* 'give over jesting': comp. Aul. 680 *aufer cavillam*, Pseud. 707 *turgium hinc auferas*, Ter. Phorm. 857 *pollicitationes aufer*, and Phaedr. iii 6, 8 *aufer frivolum inrolentiam*.—*ridiculāria* 'jokes' occurs also As. ii 2, 64. Truc. iii 2, 16.

67. Callicles interrupts his friend's speech by saying *quid venis?* We should not, therefore, place a full stop after *venis*.

68. *multum* is an adverb: see n. on Aul. 124.—Plautus uses *turgere* and *purgare* side by side with the common forms *turgere* and *purgare*. These verbs belong to the same class of deri-



CA. men! ME. nūmquīs est hic alius praeter me  
ātque te?

CA. nemōst. ME. quid tu igitur rōgitas, tene ob-  
iūrigem?

nisi tā me mihimet cēses dicturū male.

nam si in te aegrotant artes antiquas tuas, 31

73 omnibus amicis mōrbum tu incutiēs gravem,  
ut tē videre audīreque aegrotī sient.

CA. qui in mētem venit tibi istaec dicta dicere? 32

72. After this line the mss. add the following three lines:

Sin immutare vis ingenium moribus,  
Aut si demutant mores ingenium tuum,  
Neque eos antiquos servas, aut captas novos

which were justly rejected by Ritschl. It will be understood at once that the first and second cannot exist side by side on account of the awkward repetition of the verb *mutare*, and the first is indeed omitted in the palimpsest: in the second it would be necessary to explain 'or if the bad morals of the period deprave your natural disposition'—but is this not saying the same as *aegrotant artes antiquas tuas*? In the third line, *aut* is contrary to the habit of Plautus, who has *at* in numerous places, but *aut* only Capt. iii 5, 25 (where Brix, however, reads *at*), and Merc. 216, and most likely we should write *at* there also. We may also add that *eos* seems to us extremely languid, and that the phrase *espere mores novos* would be unparalleled in Plautus. (Sp. cancels only the first line, but maintains the other two. I consider this as very perverse.)

vatives as *clarigare gnarigare fumigare iustigare levigare militigare navigare remigare variigare*, enumerated by Ritschl Opus. ii 427. See also Corssen ii 583.

74. *artes antiquae* 'the qualities you once possessed'. For the metaphorical use of *aegrotare*, comp. Lucr. iv 1124, *aegrotat fama vetillans*.

75. *morbum* is said in reference to v. 72, Callicles being treated as one whose contact is infectious.

76. The infinitives are somewhat negligently added after *aegroti* instead of *quom te viderent audientique*. Comp. Merc. 818 *defessus sum urbem totam pervenariet* (= *pervenando*); ib. 288 *non sum occupatus unquam amico operam dare*.

We find an analogous loose use of the infinitive in the Elizabethan writers; see Abbott's Shakesp. Gramm. § 256.

77. *qui* is the old ablative; 'how'.—*dicta dicere* is an instance of the 'figura etymolo-

ME. quia omnis bonos bonasque adcurare addeceat,  
suspicionem et culpam ut apse segrégent.

80 CA. non pōtis utrumque fieri. ME. quapropter?

CA. rogas?

ne admittam culpam, ego meo sum promus pectori: 3

79. *apse* is given by B and justly retained by Ritschl in his second edition: see the instances collected in my Introd. to the Aul. p. v, to which may be added *attria* in B below 152, *immanibus* in D Poen. v 2, 20, *immetina* B Epid. i l. 22, instances quite analogous to *impruatum* in the Lex agraria of a. 648, C. I. L. n. 200, 27: see also Ritschl, legis Rubriae pars superstes, p. 4. For later mss. see Merkel, praef. Ov. Met. p. ix s. and in his vol. i. p. xiii. *concollega* (i. e. *cum collega*) is the reading of the Medicean ms. of Cic. ad Fam. i 9, 25.—In the present line, only the ms. C gives the spelling *suspicio*, while all the other mss. give a c, and v. 82 they agree in giving a c. Numerous other instances of the spelling with a c are collected by M. Haupt, Hermes iv p. 147, and the same is defended by Corssen. But as the best mss. fluctuate in this word, it might seem that the Romans themselves spelt it either way. (See n. on Aul. 598, which should be modified in accordance with the present observations.)

*gica* which is of such frequent occurrence in Plautus: see n. on Aul. 218.

78. For the scansion of *quia* *senis* see Introd. to the Aul. xlii.—*adcurare* is a verb peculiar to the comic writers; Cicero knows of it only the past part. *accuratus*.

79. Comp. Asin. iv 1, 29 *suspiciones omnes ab se segréget*, i. e. she is to conduct herself so that no suspicion can attach to her.

80. *potis* is in the old language also neuter in accordance with its origin from *potius* (so *catis* = *cattus*; *magis* = *magius*): Corssen, Krit. Beitr. p. 551. Volk. etc. ii 582, 600. Side by side with the neuter *potis* we find also *pote*: v. 852, Aul. 307. Later scribes frequently sub-

stituted *potest* in the place of *potis*: Ritschl, Proll. cxii.

81. *promus* is a kind of butler: *promi et cellarii* in Columella de re rust. xii 8, 9, and again ib. 4, 8 he gives 'praecepta' as to the *diligentia cellarii* to this effect *castum esse continentemque oportere, quoniam totum in eo sit, ne contrahantur pocula vel cibi nisi aut ab impube aut certe ab abstinentissimo rebus veneris... propter quod necessarium esse pueri vel virginis ministerium, per quod promantur quae vasa postulaverit*. It appears, therefore, that the *promus* was a respectable servant, and we accordingly find in Varro, de re rust. i 16, 5, that he shares with the *vilius* the right of absenting himself from the farm without special permis-



suspiciet in pectore alieno sita.

nam nunc ego si te surrupuisse suspicer  
Iovi coronam de capite ex Capitolio,

85 qui in columine astat summo: si id non feceris,  
atque id tamen mihi lubeat suspicari:  
qui tu id prohibere me potes ne suspicer?

85. *qui* is an evident emendation by Scaliger and A. Becker (Ant. p. 40) instead of *quod* which is given by all the mss.: it being absurd to inform the Romans where the Capitol was situated, and moreover *astare* being employed not of things, but only of persons.

85, 86. Ritschl considers these two lines as interpolations, praef. p. xliii, saying ironically 'nimirum dedita opera Romani edocendi fuerunt, quo in loco Capitolii sui status illa Iovis conspicueretur'. I maintained them as genuine in my first ed., and am glad to find that Sp. does the same.

ston. Comp. also Plant. Pseud. 608, *condus promus cum, procurator pecti*. Callioles means that he can manage his thoughts by himself without any foreign advice. The dative *pectori* is a 'dat. commodi', which we find not rarely used by the comic poets in a free and easy manner: see below 904. Similarly we have Bacch. 653 sq. *habet multipotens pectus, ubiqueque vultu dicit, pectore promat suo*. For the sense of *pectus* see also below v. 90.

88. For the archaic form *surripere* see my note on Ant. 89; to the quotations there given may be added Fleckeisen, *Jahrb.* ix, p. 252, and the materials collected by Schuchardt i 173 sq.

84. The expression was proverbial to denote a great and daring crime; comp. Men. 941 where Menaechnus, infuriated by the (to him inexplicable) persistence of the old man, calls out: *at ego te sacrum corvum surrupisse Iovis aia*. On this

passage W. A. Becker, Ant. Plant. p. 80, says 'Verumne sacrilegium resperxit Plantus an audacissimum facinus significare voluerit, dubitari potest. Lambinus quidem adnotavit fecisse hoc Petilium quendam cumque ex eo dictum esse Capitolinum, quam fabulam nullo nomine firmatam qui secuti sunt editores commentarii suis inseruerunt. at vero Capitolinus ille, neutiquam a sacrilegio notatus, duobus saeculis post furti accusatus est; vide Hor. Sat. i 4, 94 sqq. atque eius Commentatorem Oruquianum.'

85. Plantus alludes to the statue of Jupiter Triumphator in the highest part of the Capitol, in which the god was crowned with a laurel-wreath: Becker l. l.—*columen* is a peculiar Plantine form instead of *cuius*: he has it also metaphorically Oas. iii 2, 6 *senati columen*.—Observe *id* here and in the next two lines, where the emphasis of the repetition will be easily perceived.

sed istuc negoti cupio scire quid siet.

ME. habes tu amicum aut familiarem quempiam,  
90 quoi pectus sapiat? CA. edepol haud dicam dolo.  
sunt quos scio esse amicos, sunt quos suspicor:  
sed tu ex amicis certis mi es certissimus.

95 siquid scis me fecisse inquite aut improbe,  
si id non me accusas, tute obiurgandu's. ME. scio,  
et si alia huc causa ad te adveni, aequom postulas.  
CA. exspecto siquid dicas. ME. primumdum omnium  
male dicitatur tibi volgo in sermonibus.

100 turpifuricupidum te vocant cives tui.

92, 93 (*sunt quorum ingenia atque animos neque necesse, Ad amici partem an ad inimici perveniant*) are clearly an interpolation, as those whose friendly or hostile disposition towards himself he cannot discern, would not belong to his amici. There is little doubt that these two lines are only an amplification of the words *sunt quos suspicor* derived from an actor's copy. (Sp. maintains these two lines as genuine.) 96. *si* the mss., *sed* Briz. 97. *et si huc alia* the mss.; the transposition is by Camerarius. Sp. writes *haud alia causa*, which is pleasing enough, but deviates too much from the ms. reading.

88. *istuc negoti* 'that business of yours' which brings you here: v. 67.

90. *sapere* is 'to be wise', *sapienter sapere* Poen. iii 2, 39. *pectus* = *pectus*: see above 81, and Bacch. 226, *haec valebit pectus perfidia meum*.—*haud dolo* originally 'without any evil thought', without deceiving you. See below 480, Men. 228 and many other passages. It is the same as *sedulo* (=se, sine, dolo), for which see n. on Ter. Andr. 148.

96. *inquite*, so as to deserve blame, but no punishment: 'foolishly': n. on Ter. Heo. 740. *inquitia* is a *berus*, Truc. iv 2, 71. *improbe* is a stronger term.

97. *alia*, l. e. *nisi ut* to obfuscate; comp. 68.—*aequom postulas* 'you say quite right' that

I should be blameable if, under these circumstances, I did not candidly express my disapprobation of your conduct.

98. *siquid, et si* (in the sense of *si*), see below v. 148.—*primumdum* 'in the first place': *dum* is frequently found as an enclitic, especially after imperatives: *agedum, adedum* etc., and in adverbs of time, e.g. *interdum, dudum, vixdum, nondum*. It is originally the accusative of *dies* (an old form for *die*, cf. *nectu dique, interdum*, n. on Ant. 72) and is, therefore, a compression of *dies*, meaning 'a while'. Corssen ii 856.

99. *in sermonibus*, 'in the town-talk'.

100. *turpifuricupidus* is a Plantine word, no doubt intended to render the Greek *αλεγεινός*.



tum autem sunt alii, qui te volturiū vocant:  
hostiū an civis cōmedia, parvi pēdere.  
haec quom audio in te dici, discrucior miser.

- CA. est atque non est mi in manu, Megarōnides:  
105 quin dicant, non est: mērito ut ne dicant, id est.  
M. fuitne hic tibi amicus Chārmides? CA. est et fuit.  
id ita esse ut credas, rem tibi auctorem dabo.  
nam postquam hic eius rem confregit filius  
videtque ipse ad paupertatem prostratum esse se

108. *dis* *escrucior* B, splendidly emended by R. and Kampmann. 107. A. Kieseling ingeniously conjectures *em* for *rem* which is admitted by Sp. into his text. 109. *videtque ipse* is satisfactorily accounted for by the examples collected Intro. to the Aul. p. xxxiv sq. and defended also by O. F. W. Müller, *Plantine Prosody*, p. 151. Ritschl writes *pauperem* in imitation of Stich. 176, but there is no necessity for this change.—*prostratum* is an excellent emendation by Bergk instead of *protractum* of the *ms.*, which seems rather an affected expression: *pro-*

101. *vulturius* 'a vulture' on account of his greediness and rapacity. Cic. in Pis. 16, 51 *appellatus est hic vulturius illius provinciae, si dis placet, imperator*: a passage quoted by Charisius: p. 147 K. who cites also from a speech of M. Aemilius Scaurus contra Q. Caepionem *neferius vulturius, patrias periculis, and vulturius rei publicae*. Plautus says similarly, *Truc. ii* 8, 16, *quasi vulturū ardeus Prius praedivinauit quo dis curi essent*. In the *Captivi*, 840, Ergasilus is called *vulturius* on account of his voracity.

102. *comedia* from the substantive *edim* (v. 839).—*hostis* is etymologically the same as the German *gast* (English *guest*) and originally denotes 'a stranger', but in accordance with the warlike and encroaching character of the Romans this passed into the meaning of 'an enemy':

a process reminding one of the theory that human life is a bellum omnium contra omnes. But in the old writers, the original meaning of *hostis* appears in many passages (e. g. here): see also Varro L. L. v 8 *hostis, nam tum eo verbo dicebant peregrinum*. See also Cic. Off. i 12, 57. Plautus says *hosticum domesticum* for 'foreign dwelling-place': *Mil. gl.* 450. See Corssen i 796 sq. Wordsworth, *Spec. of Early Lat.* p. 516. (We may say 'friend or foe', though this is no exact translation of the expression used in the text.)

106. *discrucior*: see n. on Aul. 240. '*dis*' pro '*valde*' is an appropriate explanation of Charisius ii p. 178 P. 198 K.

107. *auctorem* = *testem*. Gronovius styles the phrase *rem auctorem dare* 'loquutio elegans'; but see crit. note.

- 110 suamque filiam esse adultam virginem,  
simul eius matrem, suamque uxorem, mortuam:  
quoniam hinc iturust ipse in Seleuciam,  
mihi commendavit virginem gnatam suam  
et rem suam omnem, et illum corruptam filium.  
115 haec, si mi inimicus esset, credo, haud crederet.  
M. quid tu adulescentem, quem esse corruptum  
vides,  
qui tuas mandatus est fide et fiducia,  
quin eum restituis? quin ad frugem conrigis?

*sternere* is 'to bring down low'; cf. Cic. Cluent. vi 15, *perfremit ac prostravit omnia cupiditate ac furore*, which is moreover significant for our passage when we compare Cicero's *perfremit* with *confregit* in the preceding line. 111. *suamque* is Ritschl's emendation, the *ms.* reading *eamque*. The *mater* and *uxor* are one and the same person, and it seems scarcely possible to explain *que* on the assumption of its being used for the Greek *et* in such a sentence as Brix quotes from Herod. vii 10, *καὶ τῇ μητρί, ἀδελφῇ δὲ τῇ ἀδελφῇ γάμους*. (Ritschl suspects also that the original reading may have been *suam uxorem*: for which form see on v. 800.) 114. *et corruptum illum filium* Sp. against the *ms.* The anapaest *et illum* is quite inadmissible after the peculiar caesura of this line. O. Brugman, 'de sen.' p. 40, thinks that we should either pronounce *et lum* or scan *et illa*, so as to treat the first syllable of *illum* as short.

112. *quoniam*: see n. on v. 14 above.—*in Seleuciam*: meaning the province or country called *Seleucia* by the Greeks, comp. *Persia*, for *Heperis*. See below 845, where *Seleucia* is mentioned together with familiar names of countries, *Macedonia, Asia, and Arabia*. The Greek name of the town is *Σελύχεια*, and if the Latin be derived direct from this, we have here an instance of the shortening of an unaccented long syllable, though even accented long syllables are in Latin shortened in this way, e. g. *πλατὴ πλαττα, γυναικὶς γυναικῆ, βασιλεὺς βασιλ(ι)νῆς, χορὴ χορῆς*. See n. on Aul. 404.

114. *corruptus*: is the archaic form of the participle, cf. *corruptor*, below 240. In Plautus the nasal was all the more required in this form as *corruptus* might also be the participle of *corruptio* (see v. 83).

115. *credo*, 'I trow', is frequently used without direct influence upon the construction: e. g. *Merc.* 207 *credo, non credet pater*.

117. For the dative *ade* (v. 139) see n. on Aul. 607. *Tec.* Andr. 296, *Eun.* 896, 898.

118. *quia cum* is slightly irregular after *quid adulescentem* of v. 116; but such sudden changes in the construction are



ei rei operam dare te fuerat aliquanto aequius,  
 120 siqui probiorem facere posses, non uti  
 in eandem tute accederes infamiam  
 malumque ut eius cum tuo miscerés malo. ss  
 CA. quid féci? ME. quod homo nequam. CA. non  
 istuc meumat.

ME. emistin de adulescente hasce aedis? quid taces?  
 125 ubi nunc tute habitas. TA. émi atque argentum dedi  
 [minús quadraginta, adulescenti ipsi in manum].  
 ME. dedisti argentum? CA. factum, neque facti piget.

126. 'Totam verum, quamquam per se bonum, tamen ipsius  
 Planti non esse fabulae versus 403 persuadet.' *Ritschl*, though  
 this is by no means cogent: yet there is no reason why *Callicles*  
 should so emphatically add *adulescenti ipsi in manum*. Sp. retains  
 this line in his text, nor would I reject it with the same confi-  
 dence as v. 92 sq., but I consider it to be very doubtful. 127.  
 The ms. give here *dedisti* 'huc inlatum' v. 129, as *Ritschl* justly  
 says. *Megaronides* merely repeats the expression of *Callicles*

due to the agitation of the speak-  
 er. Comp. e. g. *Men.* 858 sq. *nunc*  
*hunc imperiosissimum, Barbatum*  
*tremulum Tithenum, qui eluct*  
*Cucineo patre, Ita mihi imperis,*  
*ut ego huius membra atque ossa*  
*atque artus Conminuam.*—*re-*  
*stituere* and *corrigere* are joined  
 in the same way by *Cic.* *Div. ii*  
*46 illudne dubium est quin multi,*  
*cum in nati essent ut quondam*  
*contra naturam depravata habe-*  
*rent, restituerentur et corrige-*  
*rentur ab natura aut arte aut*  
*medicina?*—*ad frugem*, i. e. *ita*  
*ut frugi* (*χρησθῆναι*, n. on *Aul.* 579)  
 fiat. *Brix* appropriately quotes  
*Roach.* 1088, *ecquid cum mi ad*  
*virtutem aut ad frugem opera*  
*vos compulerit.* See also below  
 v. 276. *corrigere* appears here  
 in its original meaning 'to direct'  
 towards an honest life.

129. *et* is monosyllabic, = *re*  
 (v. 117), and hence totally illid-

ed. Perhaps it would even be  
 advisable to write *re*. The *re*  
 in question is expressed in the  
 next sentence.

120. *siqui datus* or *ei* *vy*: *qui*  
 being the old ablative, for which  
 see above, v. 14.

121. 'You should not have  
 become a sharer of the infamy  
 attaching to the young man by  
 helping him in his evil courses.'

123. *malum* = culpa, is said  
 with special reference to v. 99.

128. *meumat* 'my manner';  
 cf. *Mill.* gl. 1868 *non est meum*.  
 See also below, v. 445, 681.—  
*istuc* 'the charge put forward by  
 you.'

124. *ubi nunc tute habitas* is  
 an additional explanation of  
*hasce* in the preceding line.

127. *factum* without *est*, see  
 below 429, and comp. 295, *cepi-*  
*enter factum a vobis*, *Pseud.* 361  
*factum optime*, and *ib.* 1099 *hunc*

ME. edepól fide adulescentem mandatúm malae. ss  
 dedistine hoc facto ei gládium qui se occideret?  
 130 quid secus est aut quid interest dare te in manus

v. 125 *dedit*, and a sign of exclamation would perhaps be more  
 appropriate than a note of interrogation. This may be another  
 reason why v. 126 should be considered as the addition of some  
 interpolator. 120. This is one of the most curious passages in  
*Ritschl's* criticism. The ms. read *secutus est* (*secus est* FZ) *aut quid*  
*interest*: in his second edition *Ritschl* gives *quid sectus est* (*aut quid*  
*interest*), while his 'prooemio' boldly substituted *quid sectus est*  
*nam, te obsecro*, a change now merely mentioned in the notes. It  
 is strange that *Ritschl* should adhere to his first opinion in spite  
 of *Brix's* elaborate note, in which tautologies of this kind are  
 shown to be peculiar to colloquial language: see also *Lorenz* on  
*Mill.* gl. 451, *neque vos qui citis homines novi neque actis*. But  
 undoubtedly *Ritschl's* note in the second edition may easily  
 mislead his readers 'sectus est R. Proleg. p. LXXV auctore *Varrone*  
*apud Gellium xviii 9*: on consulting *Gellius*, we find that in  
 treating of *sequi* in the meaning 'to speak' (= *εἰρη* in Greek, cf.  
*εἰρηε* *severe*) he also refers to a *Plautine* line, *Men.* 1047, which  
 as he says *Varro* read *nihil minus esse videtur sectus quam somnia*  
 and explained 'nihil magis narranda esse quam ea essent  
 somnia,' i. e. he derived *sectus* from the root *sec-*, though it  
 should be added that this is absolutely nonsense in the passage in  
 question; but those acquainted with *Varro's* precious etymologies  
 will neither wonder at it nor find it out of keeping with his  
 character. But while in his first edition *Ritschl* assures us '*sectus*,  
 h. e. teste *Gellio* xviii 9 *sectus*' (of which *Gellius* says nothing), he  
 even goes so far in his second as to quote *Varro* in support of a  
 reading which in that sense *Varro* certainly did not defend. But  
 to cut a long tale short, *sectus* (which *Ritschl* reads here and  
*Men.* 1047, and *Ribbeck* has instead of *rectus* in a line of *Titinius*,  
 v. 74, *Com.* p. 128) is a form destitute of all authority, as has  
 been sufficiently shown by *Corssen*, *Krit. Beitr.* p. 5—11. Without  
 paying the slightest attention to *Corssen*, *Ribbeck* goes so far as to  
 propose *sectus* in the present passage; see his *Correll.* in the sec.  
 ed. of his *Com. fragm.*, p. LVIII.

*herede factum* (*Ritschl*, *Opusc.* II  
 609.)

129. 'Veteribus in facti voca-  
 bulo singulari numero posito  
 nullam subiecti variationem ad-  
 mittere placuit. itaque *Plautus*  
*scripsit* in *Epidico* I 2, 6 *qui*

*incident, omnis inimicos mi factos*  
*facto* (= meo facto) *repperi*;  
 item in *Truculento* II 4, 22  
*post factum plector, videlicet*  
*meum, non alienum. in persona*  
*secunda* *Hem factos me facto tibi*  
*devinisti*, *Asin.* v 1, 21. in per-



argéntum amanti homini ádulescenti, animi inpoti,  
qui exaédificaret suam incohátam ignáviám? *as*  
CA. non égo illi argentum rédderem? *ME* non  
rédderes,  
neque de illo quicquam néque emerés neque vén-  
deres,

135 nec qui deterior éssét, facerés cópiam.  
inconciliastin' éúm qui mandatúst tibi?

sona tertia, in eadem fabula  
v. 12, 13' etc. Lachmann on Lucr.  
p. 68 sq. where numerous other  
instances are given.—For the  
prosody of *dedictus* see Intro.  
to the Aul. p. XL.—*qui*: v.  
11.

132. *exaédificare* has here a  
different sense from below, v.  
1137; it means 'to complete  
the building'.—*incohare* is the  
spelling of the Monum. Ancyra-  
num, of an inscr. of 103 A.D.  
(I. R. no. 6368), and is, more-  
over, specially attested by Gel-  
lius II 8. In Cicero de republ.  
I 35 and III 2 the old palimpsest  
is in favour of *incohare*, see  
Ossann's note, p. 111 sq. In  
Virgil, Georg. III 42, *incohat* is  
the spelling of the best mss.  
(except B), and Aen. VI 252 *in-*  
*cohat* P, *incohat* FM, *incoat* B  
(m. p.) [Ribbeck does not men-  
tion anything in his Index p.  
421—423]: according to Diome-  
des, p. 365 K., the ancient  
grammarians disagreed as to  
the spelling, but 'Verrius et  
Flaccus' [perhaps this is merely  
an error for Verrius Flaccus]  
in postrema syllaba adspiran-  
dum putaverunt. See also  
Brambach, Latin Orthography,  
p. 291 sq.

133. *reddere* merely 'to pay'  
the sum, *reddidit*. Translate

'was I not to pay him the  
money?'—*non redderes* is an  
emphatic repetition of Callicles'  
own words, instead of *ne r.*,  
which would be required by  
strict grammar.

135. *qui deterior esset* 'to ruin  
himself'.

136. *inconciliasti* cannot mean  
'you have made an enemy of  
him', the negative prefix *in* not  
being added in this way to  
verbs, but only to adjectives  
and participles. Festus p. 107  
M. explains this particular Plan-  
tine word by *comparare, commen-*  
*dare* (a sense absolutely foreign  
to the passages in which it oc-  
curs) *vel, ut antiqui, per dolum*  
*desipere*. Not even the second  
meaning is appropriate either  
here, or Most. 613, *ne inconcili-*  
*are quid nos porro postules*,  
where Ramsay justly says that  
the word must mean 'to disturb'  
or 'to get into difficulties'.  
(See p. 156 of his edition, and  
comp. Gronovius Lect. Pl. p.  
838.) It is the same in the other  
passages where Plautus uses the  
word (Persa 634, and Bacch.  
551). On the whole, I am in-  
clined to agree with Mr. Key.  
(Misc. Remarks on Ritschl's  
Plautus, p. 176) in connecting  
the word with *otilis* 'small hairs',  
so that *conciiliare* would mean

ille qui mandavit, éxturbasti ex aédibus? *100*  
edepól mandatum púlcre, et curatúm probe.  
crede huic tutelam: suám rem melius gésserit.

140 CA. subigís maledictis mé tuis, Megarónides,  
novó modo adeo ut, quód meas concréditumet  
taciturnitati clám, fide et fidúciae, *105*  
ne enúntiarem quóquam neu facerém palam,  
ut míhi necesse sit iam id tibi concrédere.

145 ME. mihi quód credideris, súmes ubi posíveris.  
CA. circúm spicedúm te, néquis adsit árbitér.

137. *éum éxturbasti* Sp., but *cum* seems to have been justly  
removed by R. Observe that we had it already in the preceding  
line. 146. *circum te spicedum* Sp. against the mss.

'to felt (wool)'; but I do not  
like him understand *inconciliare*  
as 'unravel', but rather as 'en-  
tangle'. If so, Megaronides  
means to say 'you have got the  
young man into a jolly mess'.

137. *ille qui*: the object of  
the main sentence is put into  
the relative sentence in the  
same case as its subject: cf.  
Most. 250 *muller quas es suam-*  
*que aetatem spernit, speculo ei*  
*usus est*. (See the instances  
collected by A. Klesaling, Rh.  
Mss. XIII 423.)

138. *púlcre* is ironical; cf.  
Mil. gl. 404, Ter. Phorm. 542.

139. Comp. Ter. Phorm. 690,  
*huic mander qui te ad scopulum*  
*et tranquillo auferat*. Ad. 872,  
*huic mander siquid recte cura-*  
*tum velle*. *huic* to this present  
person; *melius* quam alterius  
rem ipsi mandatam.

142. *ne* is dependent on  
*concredítumet*. The secret was  
entrusted to him with the in-  
junction that he was not to re-  
veal it to anyone.

144. *ut* is repeated on account  
of the intervening sentence: cf.  
Ter. Phorm. 153, *adcon rem*  
*redisse, ut qui mihi consultum*  
*optime velit esse, Phaedria, pa-*  
*trem ut éxtimescam*.

145. The secret committed  
to Megaronides is considered by  
him as a kind of deposit: comp.  
Mil. gl. 234 *scias iuxta mecum*  
*mea consilia*. Psa. *salva sumes*  
*indidem*.—*posui* is 'the form  
of the perfect exclusively used  
by Plautus and Terence (in ac-  
cordance with the origin of the  
verb *pono* = *ps* + *sino*, whence *ps*  
+ *sivi*); the shortened form *posui*  
occurs for the first time in En-  
nius ap. Priso, IV p. 233 H., once  
in Lucretius VI 26, three times  
in Catullus 47, 4; 56, 64; 69,  
2: in iambic lines it was first  
used by Lucilius ap. Non. p.  
496.' Barr.

146. For the enclitic *dum* see  
n. on v. 98.—The phrase *se*  
*circum spicere* is not only Plan-  
tine (cf. 868 *circum spectat esse*,  
and Pseud. 912 *et hercle ego cir-*



ME. non est. CA. sed quæso, idéntidem circûspice.  
ME.

auscûlto siquid dîcas. CA. si taceas, loquar. 111  
quoniam hînc est profectûrus peregre Chârmides,  
150 thesaurum demonstrâvit mihi in hisce aedibus,  
hic in conclavi quodam—sed circûspice.  
ME. nemo hîc est. CA. nummum Philippium ad  
tria mîlia. 115

147. Sp. joins this line with the preceding one by reading *nobis et quæso*, giving all to Callicles: in so doing, he revives the ms. reading, emended by R. It should be added that Sp. does not believe in the gap assumed by B and myself. Just as in the passage quoted in the exeg. commentary from the Most. 474, Theopropides returns an answer to the second injunction (*almost: loquere nunciam*), it is necessary here that Mag. should say something in answer to v. 147: Ritschl has, therefore, justly assumed the loss of a line in this place, as a specimen of which he proposes *noli vereri: tuta sunt hic omnia*. 152. *hic* has been added by Ritschl who also introduced the Plantine form *nummum* instead of the reading of the mss., *nummorum*. Plautus has always *nummum* in the genitive, except here, below 848 (where see our note) and Most. 357 according to the common reading which

*cum spectabam*, where the sense is, however, 'I was just looking out for you'), but Ritschl quotes even from Cicero, *Parad. iv 2*, 30 *numquam te circumspicies*.—Comp. the similar passages *Mil. gl. 965 circumspicendum, nequis nostro hic auscape sermoni eliet*, and *Most. 472, circumspicendum, nusquam est, sermonem nostrum qui auscuperet*, where the injunction is repeated 474, *circumspice etiam*, just as in the present passage.—In accordance with Ritschl's note, I have separated the word into its two parts (see also Ritschl's *Opusc. ii p. 568*); the original verb *spicere* occurs *Mil. gl. 607*; cf. also *specimen spectator Boeth. 399, Cæs. iii 1, 2, and specit Enn. ann. 402*.

148. *siquid*: see v. 98.

149. *quoniam* has a merely temporal sense: see v. 14.—*peregre* 'abroad', an old locative, the original form of which was *peregrei*: Bächeler on Latin declension p. 62. In Plautus, *peregrî* means always 'in a strange country' (*Amph. 5.352*) *is feris*, but *peregre eis fatis*, or *ex fatis*. See Corssen 1776.

152. The *nummus Philippius* was so called from Philip II, king of Macedonia, the father of Alexander the Great, who struck great numbers of gold coins, having obtained a large supply of that metal from the mines of Thracia. See Ramsey's edition of the *Monetaria*, p. 244 sq. The value of the coin was about 15 shillings, a mina

id sôlus solum pâr amicitiam et pâr fidem  
flens me ôpsecravit suô ne gnato créderem,  
155 neu quôiquam unde ad eum id pôsset permanâscere.  
nunc si ille huc salvos révenit, reddam suôm sibi.  
siquid eo fuerit, cërte illius filiae, 159  
quæ mîhi mandatast, hábeo dotem et unde dem,

is, however, splendidly emended by Ritschl: *vel tibi qui hosticas* ['*hastis*' the mss.] *trium nummum causas subeunt sub falsas*. 154. Only the Italian text (represented by F) reads *redierit* instead of *revenit*, and it is rather strange that Ritschl should consider this reading important enough to mention Koch's conjecture *rediet* which is based upon it. But of this conjecture it may well be said that it is impossible to build a good house on a rotten foundation. [For the (un-Plautine) form *rediet* see Ritschl's note on v. 265.] 158. The mss. do not give *ei*, which was added by Ritschl, *Par. p. 536*: in his new edition he reads *cunde*, a form merely assumed by him to avoid the hiatus. See n. on *cubi* v. 984. There is no doubt that *cunde* was the original form of the pronoun in Latin, but it survives only in compounds, e. g. *alicunde*. (Sp. reads *ut inde*. But is it good Latin to say *habeo ut inde*, unless there be an object after *habeo*?)

(*præ*) being valued at five *Philippi* (see Büchh, *Staatshaushalt* i p. 23). On the constant shortening of the second syllable in Plautus see my *Introd.* to the *Aut. p. XLIX*.—ad 'about': see on v. 878.

158. *id* is the object of *crederem*. *id* does not specially refer to *thesaurus* (see on v. 405), but to the whole fact related v. 150 and 151.

155. *permanâscere* is a *dr. lery*. The inchoative expresses the slow, gradual, and secret spreading of the news.

158. *et...revenit* 'if he returns'; the present indicative expresses the speaker's certain hope of the fulfilment of this condition, while in the next

line we have *fuerit* to express doubt. *suom sibi* expresses only one notion 'his own'. *sibi* is frequently added in the comic language to the possessive pronoun to enforce its meaning; see my n. on *Ter. Ad. 958*. Brix quotes *Poen. v 2, 125 suam sibi rem saluam sistam*, and even from Cicero, *Phil. ii 57, 96 prius quam tu suum sibi venderes*.

157. *siquid eo fuerit* 'if anything should happen to him', cf. *vi vides*, a euphemism for *et dresâtes* (in German 'wenn ihm was menschliches begegnet'). With the present passage comp. especially *Poen. v 2, 125 quin mea quoque iste habebit, siquid me fuit*. *Enn. ann. 128 siquid me fuerit humanitus*.



- ut eam in se dignam cōditionem cōloce[m].  
 160 ME pro di immortales, v[er]bis paucis quā[m] cito  
 aliū[m] fecisti me: aliū[m] ad te vēneram.  
 sed ut cōcepisti, p[er]ge porro p[ro]loqui. 125  
 CA. quid tibi ego dicam, qui illius sapiētiā[m]  
 et meā[m] fidelitātē[m] et celata omnia  
 163 p[er]ne ille ignavos fūditus pessū[m] dedit?  
 ME quidū[m]? CA. quia, ruri dū[m] ego sum unus  
 sex dies,  
 me ap[er]te atque insciēte, inconsultū[m] meo, 130  
 aedis venalis hāc[er]e inscribit litteris.  
 ME. lupus observavit, dū[m] dormitarēt canes:

159. *cōlocare in aliquid* is a frequent constr.: p. on Aul. 698. Ter. Ph. 759.—*cōdicio* 'a match': below 455; Aul. 285, 472; Ter. Andr. 79; Hes. 241.

162. *ut cōcepisti*: see n. on 807.—*porro p[er]gere* occurs in several places in Plautus: see below 777; Amph. 803; Most. 516, 963. *p[er]f[er]re* means originally 'to carry through', and this sense is emphasized by the addition of *porro* 'further on'. Plautus has a very pleonastic phrase Pseud. 1249, where we read *p[er]gitin p[er]gere*? (See E. Walder, *Der Infinitiv bei Pl.*, p. 29.)

163. 'How shall I describe to you the way in which he nearly upset' etc. *qui* = *quomodo* (14, 120).

164. *celata omnia* 'the whole secret'.

165. *ignavos* 'scabo-grace'.—*pessum* = *pervocum*, cf. *russum* = *revorbum* (v. 182). *pessum dare* lit. 'to turn topsy-turvy'.

166. *quidū[m]* 'how then?' *ut* *signa*; for *dum* see n. on v. 98. *unus sex dies* 'merely a few days': comp. Pseud. 54 *nunc*

*unae quinque remorantur*. *magis*. Bacch. 832 *tris unus passus*.—*sex dies* is a typical expression: Cist. ii 1, 18. A. Klessling, *rh. mus.* xxiii 418.

167. *insciens* is the archaic form, constantly used by Plautus and Terence, instead of *inscius*. For the construction comp. *me indicente* Ter. Ad. 507 with my note.—*inconsultus* is a *dv. lry.* Nonius has *inconsulto me* and perhaps there may have been an old reading *inconsulto meo* which was imitated by Julius Valerius: 52 *implicati ordines non tam discriminum necessitate quam multitudinis inconsulto*, though in a different sense (*mult. incons. = re rāu tollāu dōgērcp*).

168. 'By a placard (*litteris*) he advertises (*inscribit*) this house (as one) for sale.' Terence says in the same way Hant. 144 *inscribit illico aedis*, Cicero has *inscribere statuas* Verr. ii 2, 167, and *proscribere* pro Quinctio iv 15; ad Att. iv 2.

169. *canes*: this form of the nominative is used by Plautus

- 170 *ad[er]surivit et inhiavit ac[er]ius*:  
*gregem univ[er]sum voluit totum av[er]tere*.  
 CA. *fecisset edepol, ni hāc praesensisset canes.* 135  
 sed nūc rogare hoc ego vicissim tē volo:  
 quid fuit officium meū[m] me facere? fāc sciam.  
 173 *utrum indicare me ei thesaurum aequom fuit,*  
*adv[er]sum quam eius me opsecravisset pater?*  
*an ego aliū[m] dominum pāterer fieri hisce aedibus?*  
*qui emisset, eius essetne ea pecūnia?* 140  
*emi egomet potius aedis: argentū[m] dedi*  
 180 *thesauri causa, ut salvom amico traderem.*  
*neque adeo hasce emi mihi nec usurae meae:*

170. In the arrangement of the lines I have followed the advice of my friend A. Klessling; the order in the mss. and editions is 170. 169. 171, and this is maintained by Sp. 173. *hoc* is omitted in the mss., but has been added by G. Hermann to avoid the hiatus.

here and 173, Men. 718 and Most. 41, *canis* appearing in all other places where he has the word. Comp. Varro L. L. vii 82 (*dubitatur utrum primum una canis aut canes sit appellata, dicta enim apud veteres una canes*, of which he gives instances from Ennius and Lucilius. Comp. also the analogous forms *volpes volpis, feles felis* etc. and see Bücheler, *grundr.* p. 8.

170. *ad[er]surire*, a *dv. lry.*, is explained 'valde esurire' by Forcellini; this will account for the origin of the gloss *magis* here found in all the mss., *ad[er]surire* being explained by a scholiast as 'magis esurire'. (In Stich. 180 *propterea, credo, nunc ad[er]surio ac[er]ius* the mss. give *esurio* which Ritschl changes to *ad[er]surio*: but we should read *esurio ego ac[er]ius*.)

171. *univ[er]sum totum* 'the

whole flock all at once', or 'at one stroke': a most expressive tautology, comp. *totum unum* Ter. Ad. 838 and my note on Plato, Phaedo 79 x.—The expression *av[er]tere praedam* is used by Livy i 7, 5 of Cacus dragging the cows of Hercules into his cave.

173. *haec canes* 'the present dog', meaning himself. Comp. n. on 1115 *hic homo* = ego. See also v. 507.—*praesentire* 'to smell out beforehand'.

176. *adv[er]sum quam* occurs only here as a conjunction, nor has any passage been found in any Latin writer to attest this use of it: but it is sufficiently defended by the analogy of *contra quam, pro quam*, and *praeterquam*.

178. *ne* is added to the second word: see v. 515.



illi redemi rússum, a me argentúm dedi. 145  
haec sùnt: si recte seú perversè fácta sùnt,  
ego mé fecisse cónfiteor, Megarónidea.  
183 em méa malfacta, em meam avaritiám tibi.  
haecine propter res máledicas famás ferunt?  
M<sup>r</sup>. wátrás: vicisti cástigatorém tuom. 150  
occlústi linguam: níl est quod respóndeam.

185. Ritschl adds *iam* before *avaritiám* in order to avoid the hiatus: but I agree with Brix who observes that 'the pause required in this place by the caesura and by recitation after *malfacta* and the emphasis of the second *em* render the hiatus quite admissible'. See, moreover, my observations in the *Introd.* to the *Anl.* p. 23 sq. But if it were necessary to admit a change for the sake of avoiding a hiatus, I should rather write *meas avaritiás* (see n. on v. 86) with Müller (on *Plant.* prosody p. 685) than add a languid *iam* which, moreover, disturbs the equality of the two expressions. (In his 'Nachträge' p. 64, Müller proposes *em méa tibi malfacta, em avaritiám meam.*) Sp. edits *em é. m. a. t.* 187. The Greek *wátrás* is given by the palimpsest, while the later mss. substitute *paues*.

182. *rússum* is a form attested by our best mss. in more than one place in *Plautus* and other poets, and due to assimilation of the *r* in *currus* to the following *a*. *Lucretius* has *rússum introrum* and *prorum*: see *Munro* on *iii* 45. *Lehmann* (p. 144) says 'haec scribendi ratione quae littera post vocalem longam eliditur nihil valgatius est', adding an instance from *Gla. de fin.* iv 68. *Key* (*L. Gr.* p. 144) quotes *prorum* and *rússum* from the *Medicean* ms. of *Gla. ad fam.* xiii 18 and ix 3, 2. *Ribbeck*, *Ind. Verg.* p. 444, gives instances of *currus rússus* and *rússum* from his excellent mss. — *a me* 'out of my own means'.

182. *et—era* is the invariable usage of *Plautus* instead of *et...et*. See *Ritschl*, *Proll.* p. 64. 234. For *Terence* see

my n. on *Andr.* 216.

185. For *em* see n. on v. 2. —For the form *malfacta* (which is here required by the metre, though the mss. read *malefacta*) see my n. on *beneficium* *Ter. Eun.* 149, and on *malfacient* *Phorm.* 394.

187. *Plautus* uses Greek words more than once in his Latin, sometimes to produce a jocular effect, in other places to express affectation, and in some passages without any apparent reason whatever. See below v. 419, and comp. especially *Gas.* iii 6, 8 *enimvero wátráras me wátráras*. *St. dabo ptya canis*. *St. dabis ptya canis?* *St. ut opinor, nisl resisteris*, *Opé*.

188. *occlústi* = *occlusisti*. The same phrase recurs *Mil.* gl. 603 *inapte tibi consilio occludunt linguam*.

CA. nunc égo te quaeso ut me ópera et consilió iuves,  
190 comunicesque hanc mécum meam provinciám.  
M<sup>r</sup>. polliceor operam. CA. érgo úbi eris paulo póst?  
M<sup>r</sup>. domi.  
CA. numquid vis? M<sup>r</sup>. cures tuám fidem. CA. fit  
sédulo. 155  
M<sup>r</sup>. sed quid ais? CA. quid vis? M<sup>r</sup>. úbi nunc  
adulescens habet?  
CA. posticulum hoc recépit, quom aedis véndidit.  
195 M<sup>r</sup>. istúc volebam scire: i sane núnciam.  
sed quid ais, quid nunc vírgo? nempe apud tét?  
CA. itast,  
iuxtaque eam curo cúm mea. M<sup>r</sup>. recté facia. 160  
CA. numquid, priusquam abeo, mé rogaturú's?  
M<sup>r</sup>. vale.

190. *communicare* 'to share', orig. 'communem habere', una *mecum* subest.

192. *numquid vis* is the habitual 'formula abundi': note on *Anl.* 178, 261. *Ter. Eun.* 191. When *Horace* meets his troublesome friend in the *sacra via*, his second word to him is *numquid vis*: *Sat.* i 2, 6. — *cures tuam fidem* properly 'take care of the credit you enjoy', i.e. 'be sure to keep the secret'.

198. *sed quid ais* is a phrase habitually used to express the addition of a point in danger of being forgotten. — *habere* = *habitare*, see n. on *Anl.* 5; comp. below 390.

194. *posticulum*, a small posticum (i.e. *επιστάσιον*), seems to be a *Gr. leg.* — *recipere*: 'in venditionibus recipi disantur quae excipiuntur neque veniant'. *Gellius* xvii 6, 7. — *Plautus* and *Terence*, and the archaic writers in general, do not use

*quom* in its temporal sense with the subjunctive: hence *quom vendidit*, as our mss. justly give, while *Nonius* p. 384, 10 has *venderet*: comp. a similar passage in the *Anlularia*, v. 176, where our mss. read *quom exibam*, but *Cicero* quotes *estrem*.

195. *núnciam* is trisyllabic.

196. *sed quid ais*: comp. note on v. 193. *nempe* 'of course, I may suppose': so v. 968. 1076. — *apud* should be pronounced *epu*: *Introd.* to the *Anl.* p. xxxiv: cf. also *Schuehard*, on *Low Latin* i 123.

197. *iuxta cum mea* 'equally with my own daughter', i.e. as carefully as my own child. See the instances of this expression collected in my n. on *Anl.* 674, and *Lorenz* on *Mil.* gl. 234 (223).

198. *Calicles* reverts to the question he had already put in v. 192.



- nihil est profecto stultius neque stolidius  
 200 [neque mendaciloquom neque adeo argutum magis]  
 neque confidentilôquius neque peiûrius,  
 quam urbani adsidui cives quos scurras vocant. 168  
 atque egomet me adeo cum illis una ibidem traho:  
 qui illorum verbis falsis acceptor fui,  
 203 qui omnia se simulant scire neque quicquam sciunt.  
 quod quisque in animo aut habet aut habiturust,  
 sciunt:

200. The mss. read *mendaciloquus* at variance with the scanning of the line, nor is it possible to find a reason why Plautus should first have used a comparative and afterwards *magis argutus* instead of *argutus*, which would have rendered the line much smoother. (See also Noss, *Formenl.* ii p. 112, § 61 fin.) *argutus*, moreover, does not appear to have such a pronounced bad sense as the other adjectives of this line and the next (Ramsay on *Most.* p. 98). Ritschl seems, therefore, right in considering this line as an interpolation or rather as a dittography of the next.

206—209. 'Tot a sententiarum nexu et ratione incommodis laborant, ut minime culpandis videatur qui hos versus universos a Plauto abiudicet, quamquam eos saltem, qui sunt 206—209, ex ipse nisi fallimur antiquitate repetendos.' BRUNN. I should think that it will be difficult to prove the impossibility that Plautus was

199. *stultus* and *stolidus* are identical in derivation and almost synonymous in meaning. This would, therefore, seem to be another instance of the use of synonyms expressing one and the same idea very forcibly.

201. *confidens* in the comic poets generally bears a bad meaning 'impudent': n. de Ter. Andr. 855. Phorm. 123.—*peiûrius* is the spelling given by the palimpsest, and which appears in several other passages in Plautus, who has the forms *peritrus* *peiûrius* *peritrus* *peritrus* (Frischlin has *peiûrius*) and *peritrus*: see CORNELL II 208. i 648. Noss II p. 784.

202. The *urbani adsidui cives*

are a class of 'flaneurs' (Germ. 'pfastertreter') who devote their time merely to gossiping. *ἀδολογῶν*. So *Most.* 15, *urbanus scurrus*; cf. also *Epid.* i 1, 18 and *Truc.* ii 6, 10. In *Horace* a *scurra* is the same as *parasitus* in Plautus: but comp. also *Cic.* pro Quinctio VIII. 11 *perum factus scurrus*.

203. *ibidem* is the habitual quantity of this word in Plautus, not *ibidem*.—The same phrase and the same quantity recur below, v. 412. It means 'to put to the same account, on the same level'.

204. *acceptorem esse aliquid rei* seems a colloquial phrase, 'to listen to something'.

- sciunt, quid in aurem rex reginae dixerit: 170  
 sciunt, quod Iuno fabulatast cum Iove:  
 [quae neque futura neque sunt, tamen illi sciunt.]  
 210 falson' an vero laudent, culpent quem velint,  
 non flocci faciunt, dum illud quod lubeat sciant.  
 omnis mortalis hunc aiebant Calliclem 175  
 indignum civitate ac sese vivere,  
 bonis qui hunc adulescentem evortissét suis.

the author of 206, 7, 8, but am convinced that v. 209 is an interpolation. Sp. has all these three lines in the text.

206. I have now followed R.'s first ed. in inserting *aut* before *habet*, instead of assuming the second syllable of *habet* to appear here in its original long quantity. R. brings in one of his pet-forms, *animod*, and Sp. writes *in animo habent aut habituri*, which appears to be very improbable. O. Brugman, 'de sen.' p. 9, agrees with my present view. 207. is perhaps an interpolation: both the preceding and the succeeding line have the indicative in the dependent sentence, and only here we have the interrogative pronoun and the subj.

209. The line is given in the above shape on the authority of the palimpsest: the other mss. have *quae neque futura neque facta sunt* against the metre. Ritschl justly says 'confictus est ad exemplum versus 206'. 212. The nominative *omnis mortalis* has the authority of *BCD*, while *Δ* is in favour of the ending *es*. See above v. 29.

214. The palimpsest alone has *omnibus* against metre and sense: cf. v. 194. (We might conjecture *denique* *h. a. evortissét omnibus*.)

208. A phrase like the present seems to have been proverbial. Theocritus (xv 64) says of talkative and meddling women *σέρρα σέρρα*; *σέρρα*, *καὶ οἱ Ζεὺς ἀγῶν* "Hepar—though the nuptials of Zeus and Hera were a secret to the gods themselves. Of a *scurra* of modern times, Butler says (*Hudibras* i l. 17 sqq.) 'He could tell . . . What Adam dreamt of, when his bride Came from her closet in his side: Whether the Devil tempted her By a High-Dutch interpreter' etc.

210. *quem velint* (= *quemvis*) is the object of the two verbs *laudent* and *culpent*, which will be best understood by putting *cives* between them.

211. *non flocci faciunt* is a common expression, comp. the English 'I do not care a straw', 'a fig', etc.

213. *ac sese* is said emphatically instead of 'his name, his family'.

214. *suis* is emphatic, 'those possessions which are his by right'.



- 215 ego de eorum verbis famigeratorum inesciens  
procului amicum castigatum innoxium.  
quod si exquiratur usque apstirpe auctoritas, 180  
unde quidque auditum dicant: nisi id adpareat,  
famigeratori res sit cum damno et malo:  
220 hoc ita si fiat, publico fiat bono.  
pauci sint faxim qui solant quod nesciunt,  
occlusioremque habeant stultiloquentiam. 185

215. *de* denotes the source from which his *procului* proceeds (Key § 1338, b).—*famigerator* 'gossip', a Plantine word. *inesciens*: see above, v. 167. In the present line, only the palimpsest has the genuine reading, all the other mss. giving *inestus*.

217. *apstirpe* 'from the very root': see n. on v. 79 (and Neue *srp.* 741). So *interire ab stirpe* Gell. xii 8.—*usque ad* is not as frequent as *usque ad*, but cf. Aul. 348, 539.—*auctoritas* 'source'.

218. *unde* has its first syllable short here: Introd. to the Aul. p. XLV. It means *ex quo* and should be joined with *auditum*.

219. *res mihi est cum aliquo* lit. 'I have business (a transaction) with a person'; here the phrase is colloquially applied to things, in the sense of being

troubled with, subject to, something. *damnum* is especially 'a fine', in accordance with its derivation from *damnum*, an old participial form = *re dān-ner*, that which is paid as a fine. *malum* 'bodily punishment'.

220. *publico bono*, *tri rē rē* *reflexus d'yaδē*: cf. Capt. iii 2, 2 *bona rem gerere bono publice*.

221. *solant* = *scire se dicant*, in the same way as v. 211.

222. *occlusior* a unique comparative (see the list of comparatives of participles in the earlier writers given by Dräger, i 22): for the sense comp. above, v. 188.—*stultiloquentia* is one of those happy compounds with which Pl. enriched his language, = *stupidia, pupulorica*. He has also *stultiloquentia*.

## ACTVS II.

## LVSITELES.

- Multas res simitu in meo corde vorso, II 1.  
multum in cogitando dolorem indipsco.  
225 egomet me coquo et macero et defetigo;  
magister mihi exercitor animus nunc est.

225. 6. Ritschl considers these two lines as dittographies, but though they may be such, it will be extremely difficult to prove that they must be such.

ACT II. Sc. II. A canticum or lyrical monologue containing the reasons that might determine a young man to settle down to an orderly life from the very beginning, without first 'sowing his wild oats'.

223. The form *simitu* is given by the Plantine mss. in several places (Ritschl, *Proll.* p. 143), and attested by the old Plantine glossary (id. *Opusc.* ii 558 sq.): it belongs clearly to the same root as *simul* and *sim-ili*, i. e. *sama* (English *same*, Greek *ἴσα*) 'one', see Corssen i p. 376; but might not, as Prof. Key suggests, its stand instead of *ictu*, *simitu* meaning 'at one stroke'?

224. *indipsco* is in the comic writers more frequent than *edipsco* or the simple verb *edipisci*: in later writers, it is found in *Laetina*, *Livy*, *Gel-*

lius and *Apuleius*; see n. on Aul. 768. *Neue* ii p. 278.

225. *coquere* in poetical language means 'to vex, trouble, excite': so *Enn. ann.* 340, (*cura*) *quae nunc te coquit et versat*. *Virg. A. vii* 345, *femineas ardentem curaeque iraeque coquenda*.—*macerare* is frequently used in this way by *Plautus*: *maceror macror* he has Capt. i 2, 24; *Cist.* i 1, 60. (*Ep. iii.* 1, 2.) *maceravi me curis et lacrimis* Capt. v 1, 7.—*defetigare* is given by the best mss. of *Plautus* and *Terence* and seems to have been the only form in use in archaic Latin; but *Cicero* and *Caesar* use both *defatigo* and *defetigo*; *Fleckeisen*, 50 *Artikel* p. 16. For analogous compound verbs in which an original *e* passes into an *i*, see Corssen ii 409.

226. For the long quantity of the ending in *exercitor* see



sed hoc non liquet nec satis cogitatum est,  
 utram potius harum mihi artem expetessam,  
 utram aetati agundae arbitrer firmitorem:  
 230 amorem meum an rei opsequi potius par sit:  
 [utra in parte plus sit voluptatis vitae  
 ad aetatem agundam.]  
 de hac re mihi satis haec liquet: nisi hoc sic faciam,  
 opinor,  
 ut utramque rem simul exputem, iudex sim reusque  
 ad eam rem.

230. *amoris me an rei* R. who considers the dative *rei* to be a spondee. But this is shown to be contrary to Plautine usage by O. Seyffert, 'Studia Plaut.' p. 25 sq., whom I have followed in the text. 231, 2. are justly considered spurious by Fleckeisen: in the first place, nearly the same words are read Amph. 633, *satis parva res est voluptatum in vita atque in aetate agunda*; but even greater weight should be attributed to the awkward repetition of the phrase *ad aetatem agundam* as compared with v. 229, and to the fact that *voluptas* is here quite out of place: as Lysiteles is perfectly aware that the *voluptas* is all on the side of love, and *grandis labor* connected with an orderly life, cf. v. 270 sq. In spite of these arguments Sp. does not bracket these lines.

Introd. to the Anl. p. xvii.—*magister exercitor* (an expression like *maître meretricis* and in Greek *δὲλε ἐπαυδῆς*) is the *vaudeville*, below merely *exercitor* v. 1018. As a master lays tasks upon a boy, so his mind worries him with care and thought.

237. *sed hoc non liquet* = *sed hoc est quod mihi non liquet*, quod nondum ad liquidum potui perducere.

238. *artem* = *rationem vitae*, cf. Hor. Od. iii 3, 9 *haec ars Poellus et vagus Hercules Eni-ous artem attigit igneam*. (Lindem.)

239. *aetati agundae* 'for the conduct of life'.

230. *rei obsequi* is said by *zeugma* in the sense of *rei studeo* 'to follow lucrative pursuits'.

238. *haec* is a Plautine form admissible before consonants only.—*satis haec* is a somewhat unusual order instead of *haec satis*, but precisely this deviation from the common phrase renders it more emphatic; Brix compares Anl. 239, *tu me hoc magis haec respicias*.—In order to understand *nisi*, it is necessary to supply a sentence like *neque mihi liquet*. In places like this, *nisi* frequently approaches the sense of *sed*.

234. *reus* he may be called as he will have to submit to

235. *ita faciam: ita placet.*  
*omnium primum amoris eloquar quem ad*  
*modum se expediant.*  
*nūquam amor quemquam nisi cupidum postulat se*  
*hominem in plagas*  
*conicere; eos petit, eos sectatur, subdole ab re con-*  
*sulit:*

235. Sp. arranges the rest of this lyrical monologue in short anapaestic lines, with the exception of v. 233—254, in which his edition and mine are in agreement. I neither approve of his arrangement, nor do I think his anapaests very pleasing and elegant. 236. *artem* is the spelling of the palimpsest, all the other mss. giving *artem*. In cases of this kind, it will be prudent to follow our best authorities instead of regulating the spellings in conformity with fixed rules, as it is impossible to say whether the author himself was consistent in details of this kind. See Munro's observations in the second edition of his *Lucretius*, p. 38.—Ritschl justly dislikes the inelegant pronunciation *quem ad modum*: I incline to think him right in considering *quemadmodum* a gloss for *qui*, so that the line would end *qui esse expediant*. 237. Here Sp. would do well to recollect the first poem in Horace: *seu rapti teretes Marcus aper plagas*. He surprises us with this anapaestic line: *postulat se in plagas conicere!* 238. The mss. add the gloss *blanditur* after *subdole*; cf. the following line. I confess not to understand the Latin Sp. produces here by

the mode of life proscribed in the *iudicium*.

236. *se expediant* seems to occur only here, but has no doubt the same sense as the simple *expediant*: comp. below v. 276, *se penetrare*. *res expediat* means 'the affair takes a (certain) course': Amph. i 8, 23 *nequiter pascens expedivit prima parasitatio* 'my first appearance in the part of parasite had nearly been a sad failure'; ib. prol. 5, *ut res vestrorum omnium bene expedire velitis* 'as you all wish your affairs to turn out well'.

237. *postulat* is the Latin

for *ἀφείλ*, 'claims, pretends', and in many passages of the comic writers is almost equivalent to a simple *velle*. See n. on Anl. 359. It takes not only the infinitive, but also an accus. c. infin.: cf. Stich. 488, Capt. 789, and comp. the same construction with *velo* though the subj. is the same, below v. 324.—Love is here compared to a hunter who spreads his nets for catching the game.

238. *eos* is somewhat loosely used as if a plural had preceded, but plurality is implied in the indefinite pronoun *quemquam*. *consult* *ab re* occurs only here,



- blandiloquentulúst, harpagó, mendax, cúppes,  
 240 despóliator, látebricolarum hominum corrúptor,  
 celátum indagátor.  
 nám qui amat, quod amát, quom extemplo eius sáviis  
 peróculus est,  
 lílico rés foras lábitur, líquitur.

writing *subdóle ab re consulti consilium*, the last word being an invention of his own. 240. The lover is here called *latebricola* in accordance with v. 261 eq. It is not, therefore, necessary to write *latebricola*, *homonum* as Ritschl is inclined to do. 242. The text gives the reading of the Ambrosian palimpsest, while the other mss. have a manifest interpolation: *cavis sagittatis percussus est*. Comp. also Apul. Apol. p. 19, 1 (Krüger) *Venus nullis ad turpitudinem stimulis vel inlecebris sectatores suos percellens* (*pellicens* Jahn). The literal meaning of *percellere* is 'to knock over'.

but its *rem consilere* would clearly be 'advise to one's advantage'; its *rem* stands in this sense below v. 268. its *rem* *conducit* Capt. 263, *ab re* 'to one's disadvantage': Asin. i. 2, 71 *hanc id est ab re auripis*. We should, of course, supply *et*.

239. *Blandiloquentulus* is a dr. lry. *Blandiloquus* is used by Laberius.

241. There is a happy antithesis between this line and the preceding: though Cupid is the seducer of those who stray from the safe track of publicity, he is at the same time the betrayer of the hidden joys of the lovers.—*celatum* = *celatorum*.

242. *quom extemplo*, *dról régnare*: cf. v. 492, 725, and many other places.—*cavis eius quod amat*—*cavis amicos*; in this way *quod amat* is often met with, e. g. Marc. 744, *non*

*qui amat* (= *amator*), *quod amat* (= *amicum*, *re φίλον*) *et* *habet, id habet pro cibo*. Cure. i. 8, 14 *ipse se excruciat qui homo quod amat videt nec potitur dum licet*.

243. *lílico* is the genuine spelling, not *illico*.—*líquitur* pronuntiandum esse, non *líquitur*, Bücheler monet, Ritschl; but the Augustan poets say *líquitur* wherever they use the word: Virg. G. i. 48, A. iii. 27, ix. 818; Lucan, ix. 772, and so also Lucr. ii. 1182: why should it, then, be short in Plautus? The only reasons which may be alleged may be found in Munro's note on Lucr. ii. 452; but Mr Wordsworth is no doubt right in saying 'the *i* is regularly long in the deponent, but short in the transitive *líquare*.' (Fr. and Sp. of E. L. p. 268. See also Bücheler, Jahrb. 1869 p. 483, and Ribbeck, Poet. scen. fr. ii p. 23.) Observe

- 'dá mihi hoc, méi meum, sí me amas, sí aúdes'.  
 245 *átque* ibi ille cucúlus 'o ocellé mi, fiat:  
 ét istuc et sí ámplius víe dari, dábitur'.  
 sibi pendentém ferit: iam ámplius órat  
 (nón satis id ést mali, ní ámplius étiam)  
 250 quód bibit, quód comest, quód facit súmpti.  
 nóx datur: dúcitur fámilia tóta:  
 véstíplica, unctor, áuri custos, flábellíferae, sándalí-  
 gerulæ,

249. 'Totum versiculum interpreti Büchelerus tribuit, quem nunc sequor,' Ritschl; but the line is perfectly unobjectionable, nor are we favoured with any reasons why it should be spurious.

252. *vestiplica* is Ritschl's reading founded on *vestiplice* given

the *serpens sporeper*, and the highly effective alliteration.

244. *mei meum*: comp. the endearing expression 'honey' so frequently used in Yorkshire.—*et aúdes* = *sodes* 'if you please': see n. on Aul. 46. *aúdere* = *a-videre* 'to have a mind to'.

245. *ille cuculus* 'the spoony fool'. Cf. Pseud. 96 *quid fcs, cucule?* In Hor. Sat. i. 7, 81 *compellans voce cuculum* we may, perhaps, find the origin of this derisive epithet.

247. The spoony lover is enslaved by his mistress and actually treated like a slave: *pendens feritur*. It was usual to hang up slaves, put heavy weights to their feet (As. 299 sqq.) and flog them in this manner: hence the expressions *caedi pendentem* Most. 1167, *plecti pendentem* Ter. Phorm. 220, *pendentem sodiam stimulis* Men. 951, and *pendere* alone As. 617, Ter. Eun. 1021. (Lor. on Most. 1167.) See Ramsay's Excursus on the punishments of slaves, especially p. 254 sq. In the present instance it

should be added that *ferire* is also used metaphorically of 'molesting' some one by obliging him to make presents; cf. Ter. Phorm. 47 with my note. In Prop. iv. 3, 50 the word seems to stand in the sense 'to deceive'.—For the long quantity of the ending in *amplius* cf. Men. 226, *proin té ne quo abeas longius ab addibus*, and ib. 280, *magis malito patior facilius ego verba, verbera edd.*—*lrm, adrian.*

250. *comest* = *comedit*.—For the genitive *sumpti* see n. on Aul. 83.

251. *ducitur familia tota* much in the same way as *Bacchis* in Terence's *Hautontimorumenos* invades her lover's house with a large train of *ancillae* and *servi*.—For the long quantity of the nominative -a see Introd. to the Aul. p. xvi.

252. *vestiplica* (= *quae vestes plicat*) is quoted from Quintilian and the Inscriptions (cf. *plicatrix* Mil. gl. 698); *vestipica* (= *quae vestes spicit*, i. e.



cántrices, cistellatrices, nuntii renuntii,

raptōres panis et peni:

255 sit ipse, dum illis cōmis est,

inops amator.

haec ego quom ago cūm meo animo et récolo et  
reputo réctius,

257 tibi qui eget quam preti sit parvi:

by BCD, while A has *vestipici*: he adds, however, 'duplicem ex ipsa antiquitate traditam esse scripturam apparet.' Nonius also reading *vestipici*. 257 a. The reading of this line is exceedingly difficult to settle: the palimpsest has *haec ego quum cum animo meo reputo*, which might be taken as an anapaestic tetrameter, but I quite agree with Ritschl. 'allenissimū hinc sunt anapaestici numeri,' which expresses excitement, but certainly not calm reflection; the other mss. read *haec ego cum ago cum meo animo et récolo*, though B gives *rectilo* as the last word. It is evident that we have here the 'disiecta

inspicit) from Varro ap. Non.; comp. also Afran. 886, *noni non (nuculum) nuculum pro re, vestipicem*.—*unctor*, called *alip-tes* (= *ἀλῖπτος*) by Juvenal iii 76 and vi 421, is the slave whose business it was to anoint persons in the bath: cf. Sen. epist. 123, *4 non unctores, non balneum, non ullum aliud remedium quam temporis quaevo*.—*fabelliferus* is a *dv. lry.*, the slave so called had to take care of the fans of her mistress, an article in which both Romans and Greeks indulged in great luxury. In Ter. Eun. iii 6, 47 the supposed eunuch is ordered to take the fan and *ventilum facere* to a girl. Cf. also Martial iii 82, 10 *et accutanti tenuis ventilet frigus supina praeterea concubina fabella*. In the Imperial period, the Roman ladies had fans made of peacock-feathers: see Prop. ii 18, 59 *parentis cunctas fabella*

*superbi*.—*sandalliferula* is another *dv. lry.*; the slave who takes care of her mistress's sandals.

258. *cistellatrix* is a *dv. lry.*, the slave who keeps the *cistellae*, i. e. perhaps the jewel-boxes.—*nuntii renuntii* denotes the 'go-betweens' who claim to be paid for carrying a message from their mistress to her lover (*nuntii*) and back (*ren.*). Forcellini quotes from Cod. Theod. iii 7, 1 *taciti nuntii renuntiique corrupti*.

254. *panis et peni* is a jocular alliteration and assonance: for the meaning of *penus* conf. Cic. de nat. deor. ii 27, 68 *est enim quo vescuntur homines penus*.—*raptōres* is of course apposition to the two preceding lines.

256. *comis* 'liberal': cf. *comitas* below v. 282.

257 b. *ubi qui est quis*, cf. Pura 312, *nam ubi qui mala*

ápage amor, non plácea, nil te utor.  
quamquam illud est dulce, esse et bibere,  
amór amari dát tamen

260

satis quod aegrest:

fugit forum, fugat tuos cognátos,

fugat ípsus semet áb suo contátu

membra' of the genuine reading; Ritschl gives *haec ego quom cum meo animo reputo* [*et récolo* . . .]. . . . I have added *rectius* at the end of the line, suggested, of course, by *rectilo* in B, but recommended also by the threefold alliteration and the frequent use Plautus makes of this word: see e. g. v. 50.

257 b. I follow the reading of the mss., Ritschl has *ubi qui eget, preti quam sit parvi*, as a bacch. trim. anast., but in his note he recommends *ubi quisque eget quam preti sit parvi*. For the shortening of the genetical suffix in *preti* see Intro. to the Aul. p. xxv. 258. *ápage, amor* is the reading of Donatus on Ter. Eun. iv 6, 18; our mss. add *te* in the second place: Ritschl writes *ápage amor, nón plácea, nil ego ted utor*, but the mss. have no *ego* and agree in giving *te*. By keeping the reading of Donatus and the mss., we obtain a line corresponding in metre to the preceding, and a short trochaic metre will be found highly appropriate after the trochaic septenarius 257a. For the shortening in *plácea* see Intro. to the Aul. p. xxxvii sq. 259. I have marked this line as an iambic dimeter hypercat., the next as an iambic dimeter cat., and the third as a dipodia iambica hypercat. A system of iambic lines seems to me quite in its place after the trochaic system which precedes.—The mss. read *est dulce*, which I have kept in preference to Ritschl's *dulcest*. Comp. the English rendering 'though indeed it is pleasant,' where we naturally lay a stress on *is*, and the same would be the case in Latin. 261. *tuos* is in all probability the reading of the palimpsest, the other mss. having *vos*. Camerarius was the first editor who wrote *tuos*. 262. In accordance with the preceding line I have here gained the same metre (tripodia iamb. cat. + trip. iamb. anast.: see Studemund de canticis p. 29) by a slight change based on the reading of the palimpsest *fugat ípsus semet ab suo*, where *sem* clearly means *semet*, as was suggested by Ritschl in his first edition.

*tangit manu, dolores coortum-  
tur*.

260. Comp. Oist. i, 70 sqq. Gr. *amat haec mulier*. St. cho, *an amare coortum amaret, obescere*: Gr. *Namque coartor amor et melle et felle est fecum-*

*discimus*: Nam gustu dat dulce, amarum ad satietatem neque eggerit.

262. Love is, with an expressive oxymoron, said to drive himself away from his own sight: i. e. the ears and



[neque eum sibi amicum volunt dici].  
mille modis amor ignorandus, procul abhibendus  
atque apstandus.

263 nām qui in amorem praecipitavit, pēius perit quasi  
saxo saliat.

āpage te sis amor: tuās res tibi habēto.

263. This line has been justly considered spurious by Bothe and the succeeding editors (except Spengel): it being impossible to construe it with the preceding line; though it might perhaps be possible to transpose it after 261, in which case we should also have to arrange it in this way, *neque eum sibi vellent amicum dici*. 264. The ms. read *procul abhibendus*, which Ritschl changes to *abhibendus*, Acidalius to *abhibendus* (a word not found elsewhere), Hare and Bergk to *abigendus*. But as we have already noticed so many *drat* *Λεγόμενα* in this play, and as, moreover, *abhibendus* is again quite isolated in the Latinity known to us, it will scarcely be too bold to accept Acidalius' emendation, which, at all events, has the advantage of closely approaching the reading of the ms.—*abhibendus* is the reading of the palimpsest, the other ms. having a gloss *apstandus* (i.e. *abst.*): for the transitive use of *abstare* Brix compares 1159 *placenda doc est* (see note) and Epid. 1 1, 73 *perreunda puppis est probe*.

annoyances consequent upon imprudent connexions of the kind previously described put love to flight and disgust a lover with himself.

264. For the transitive use of *abstare* see crit. note.

265. The intransitive use of *praecipitare* with a reflexive meaning occurs in Cicero and Caesar, and becomes especially frequent in Livy and later writers.—*quasi* is in more than one place found after comparatives; see n. on Aul. 236. It is merely a compression of an original *quam et*, the middle stage *quasi* being supplied by the lex agraria, l. 37. (Bücheler, lat. decl. p. 80.) Müller observes (Plant. Fro. p. 107)

that *quasi* stands for *quam et* only after comparatives in a negative sentence; the negation being in the present instance implied in *pēius*. The construction *saxo salire* may be defended by v. 689, *officio migrare*. A Roman would naturally think of the Tarpeian rock from which criminals were frequently precipitated.

266. *sis*=*si vis*, frequently added to imperatives even without any meaning of politeness.—*tuas res tibi habeto* is a jocular use of the phrase customary in a divorce: comp. Amph. III 2, 47 (in a scene of this kind) *valens, tibi habeto res tuas, reddas meas*.

amor, amicus mihi né fuas:  
sunt tamen, quos misere miseros maleque habetas,  
quos tibi fecisti obnoxios.

270 certa res est ad frugem adplicare animum:  
quámquam ibi grándis capitúr labos.  
boni sibi haec expetunt, rém fidem honórem,  
glóriam et grátiam: hoc probis pretiumst.  
275 eo mihi mágis lubet cúm probis pótius  
quam improbis vívere vanidiciis.

267. Most mss. add *unquam* at the end of the line, but this word is omitted in the palimpsest. 268. *misere* has been added by Hermann and Ritschl.

271. The palimpsest has *labos grandis capitur*, to which the other ms. add the gloss *animo* before *labos*. I follow Ritschl.

272. For the shortening of the ending in *boni* see Intro. to the Aul. p. xxv.—The hiatus in *fidem honorem* has been left unchanged by Ritschl in his second edition, while in his first he added *et* to avoid it. There is no other instance of hiatus in Plautus precisely analogous to this: Poen. 1 2, 81 *corór, cogitá amabo, tíem nos perhibéri* (with which Ritschl defends it Proll. p. com) differs in the important point of the hiatus being in the *arsis*. 273. The hiatus after *gratiam* is admissible on account of the caesura. 275. 'Post versum 275 subscriptum est in codice vetere *B...ly alto lyssites*, neque dubium esse potest quin *ly* hint *lyssitis* nominis litterae primae.' SPENGLER. As this *ly* was stated by Ritschl to be *ly*, I formerly interpreted this of the number of lines and employed this as a confirmation of Ladewig's suspicion that some lines had been lost at the end of this monologue; see

269. *obnoxios* 'subject', 'obliged': comp. Mil. gl. 746, *servos...michi instruct...non qui mi imperarent quibus ego eorum obnoxios*, and Caecil. 23 sq. (Ribb.), *ne tibi me esse ob eam rem obnoxiosum Reare: audibile male, si male dicis mihi*.

270. *certa res* = decretum est; so Amph. 706 sq. In 'he same way we often find *certainus* (see v. 511, 584). *certainus* and *decretus* are in reality

both participles of the root *cer-* in *cer-ne* (= *cepo-ne* by way of metathesis).

273. *pretium* 'reward': cf. Capt. 986, *pro benefactis eius ut ei pretium possem reddere*.

274. *eo* is monosyllabic.

275. *vanidiciis* is a compound like *μυρολόγος*, quite in the style of Pl. who has also *blandidiciis*, *magnidiciis* and *falridiciis*; Terence uses *vanidiciis*, and even Cicero has *veridiciis*.



## PHILTO. LVSITELES.

PH. quo illic homo fóras se penetrávit ex aédi-  
bus? II 2.

LV. pater, ádsum: inperá quidvis, néque tibi ero in  
répora,

nec látebrose me áps tuo conspéctu occultábo.

PH. féceris pár tuis céteris fáctis,

280 sí patrem pércoles, *tudm* per pietátem,  
nólo ego cum inprobis té viris, gnáte mi,  
neque in via neque in foro necúllum sermonem  
éxsequi.

Philol. xvii p. 250. This hypothesis should of course be abandoned now. 276. This part of the canticum has likewise been arranged in anapaestic lines by Sp., with the exception of v. 285 and 286, which he holds to be iambic, as others had done before him.

277. The *mea*. give *mora*, which has been emended by Crain.  
280. The *mea*. omit *tuam*, which has been added by Ritschl.

Sc. II. Lysiteles explains to his father his wish to get married and obtains his promise to ask for the hand of Leobonice's sister in his name.

276. The solutions of the first two feet express Philto's agitation.—*se penetrare* is in Plautus the usual construction, cf. 291, 314, Amph. i 1, 98 and Truc. i 1, 29; *penetrare* as an intransitive verb occurs only—Baech. 64; *penetrare pedem* Men. 400, 315.—Comp. Capt. 580, *quo illum nunc hominem propitius foras se dicam ex aedibus?*

277. *allow* in *remora* *esse*

=*remoram facere allowi* above v. 33, or *remorari aliquem* Epid. v 1, 23.

279. *per* 'agreeing with'.  
280 sq. The usual phrase would be *ero te per tuam pietatem, me—exsequar*.

282. *necullum*=*nullum* with the old form of the negation *nec* instead of *non*, for which see Corssen ii 880 sq. In this line the palimpsest has *NK-QUILLUM*, which has been justly explained by Bergk.—*exsequi sermonem* is a somewhat unusual expression, in which the preposition seems to add emphasis to the verb.

nóvi ego hoc saeculum, móribus quibus sit:  
málus bonum málum esse volt, út sit sui similis:  
285 túrbant, miscent móres mali, rapáx, avarus, invidus:  
sácrum profanum, públicum privátum habent, hiúlica  
gena.

haec ego doleo, haec súnť quae excruciant, haec  
dies noctes cánto ut caveas.

quód manu nequeunt tángere tantum fás habent  
quo mánus apetineant:

287. The *mea*. read *quae me* (*A*) or *quae* (*BCD*), and it has been justly observed by L. Spengel (though his son A. Sp. does not appear to be of the same opinion) that the pathetic turn of expression *haec sunt quae* is foreign to the habit of the Latin language. His own idea, however, of throwing out *sunt quae* altogether and admitting hiatus in the caesura, appears to me somewhat violent: I would propose *haec curae excruciant*. One of the archaic spellings of *cura* would be *coira* or *coera* (Corssen i 256 sq.) and from *coerae* we might get by a mistake *quacurae*; *sunt* being added as a gloss. *haec* is the usual nom. plur. of the feminine in archaic Latin.

288. *hoc saeculum* 'the present generation'. (This is the original sense of *saeculum*, a word derived from the root *sa*, in *sa-r-s*, *sa-tum*, so that its first meaning would be 'seed'.)

288 sq. The allusion might be as well to Greek as to Roman life. Complaints of this kind are so sweeping and general that, especially in the mouth of an old man, they will easily apply to almost any period.

286. For the expression comp. Hor. Ep. i 16, 54 *sit spes fallendi, miscetis sacra profanis*. *sacrum* drops its final *m*.—*hiulica gena* is a comprehensive apposition like *raptores pendet pectus* 284; in *hiulicus* 'greedy' we have the same metaphor as in the verb *inhilare* v. 169.  
287. *dies* is monosyllable.—

—*grate* 'preach'; cf. Ter. Haur. 260 with my note.—*dies noctes* is the reading of the palimpsest, and it is in conformity with the habit of archaic Latin to omit the copula; see Laehmann and Munro on Lucr. ii 118. Comp. below v. 302.

288. For the shortening in *meus* see Intro. to the Aul. p. xxiv. (Mr J. Wordsworth 'Fragm. and Specimens of Early Latin' p. 579 is mistaken in saying that *meus* is 'perhaps elsewhere unexampled' than in Naev. 108, that very instance being exceedingly doubtful, as the shortening appears to be inadmissible after the caesura. See Ribbeck's second edition.) For *meus* see ibid. p. xxvii. Comp. also Mil. gl. 828, *idm mihi sunt meos legumatos*.



cetera rape trahe. fuge lata.  
 290 lacrimas mi haec quom video eliciunt, quia ego  
 ad hoc genus duravi hominum.  
 quin prius me ad pluris penetravi?  
 nam hi mores maiorum laudant, eodem lutant  
 quos conlaudant. is  
 his ego de artibus gratiam facio,  
 ne inbus eis tuum ingenium.

294. *eis tuum* is not in the mss., added by Ritschl. (At the beginning of the line the mss. read *neu colas neu inbus*.)

—*tantum fas habent quo* is a constr. like *dignus* with a following relative sentence.

289. Ritschl justly observes that the procleusmatic *rape trahe* is intentionally introduced by the poet to express the greedy rapacity of the 'hivula gens'. Cf. Freund. 188 sq., *rape elepe tens harpage bibe et fuge*.

290. It has been justly observed by Brix that Plautus habitually uses *quia* after verbs expressing emotion, e. g. *doleo gaudeo suscenseo lactus sum pavor piget pudet, volup est, accubumet maceror, vitio vortis, lamentor concolor*: he quotes Mil. gl. 1827, *quom ego arves, quando aspicio hunc, lacrumam quia distingimur*. Exceptions to this constr. are lb. 468, *nimis beat quod commentus transistat trans parietem*, and Bacch. 1078, *ne miremini quod non triumpho*. It appears, therefore, that the sentence beginning with *quia* is dependent on *lacrimas eliciunt*,—duravi 'I have lived to see'; 'dura enim pectore operat esse qui hoc genus hominum ferre possint.'

291. *quin*, 'why not': a common sense of the word, cf. below v. 1026.—*pluris*, like the Greek *εις πλεονος*, is an euphemism for the dead, who may be supposed to form the majority. In Aristoph. Eccles. 1078 *πρὸς ἀνεκρυστα νεκρὸν ἄλυσεν* means 'a woman risen from the dead'. In Petronius 48 (p. 46, 18 Büch.) we have the expression, *abiti ad plures*.

292. *lutitare* is a *dv. ley.* which Ritschl was the first to discover in *lutitant*, the reading of the mss. Observe also the alliteration in *laudent* and *lutitant*.

293. The expression is somewhat awkward. Brix compares Mil. glor. 576, *quam benigne gratiam fecit ne tratus esset*: so here *gratiam facio ne inbus* 'I charge thee not to imbue thy nature (*ingenium*) with these wicked pursuits (*artes*)'. Instances of this phrase are given by Gronovius, Lect. Plant. p. 842, but his collection is not properly digested.—*de his art.* 'concerning these qualities or pursuits'.

meo modo et moribus vivo antiquis:  
 quae ego tibi praescipio, ea facito.  
 nil ego istos moror faecios moros,  
 quibus boni sese dedecorant.  
 haec tibi ai mea capesses imperia,  
 multa bona in pectore cōsident.  
 300 Lv. semper ego usque ad hanc aetatem ab ineunte adulescentia  
 tuis servivi servitutem imperiis, praecceptis, pater.  
 pro ingenio ego me liberum esse ratus sum, pro imperio tuo  
 meum animum tibi servitutem servire aequom censui.  
 305 Ph. qui homo cum animo inde ab ineunte aetate depugnât suo,

298. *turbidos quibus A (BCD)* 'aperta faecios vocis interpretationes' Brixem, whom I follow in rejecting the word.

295. *meo* should be pronounced as a monosyllable, *antiquos* in Philto's mouth is of course an equivalent of all that is good and honourable: cf. in Terence the expressions Ad. 442 (homo) *antiqua virtute ac fide* (in the mouth of Demea who is also a 'laudator temporis acti'); lb. 812, *eandem illam rationem antiquam obtine*.

297. *nil moror* 'I do not trouble myself about'; see v. 537 and the commentators on Hor. Ep. 1 15, 16 *nam vina nihil moror illius oras*.—*faecios* is *dv. ley.*, and though originally suggested as a conjecture, has subsequently been confirmed by the palimpsest.

299. *capessere imperia* (= accipere, admittere) occurs only here.

300. *bona* 'excellent rules'.

302. *servivi servitutem* is one

of the numerous instances of the 'figura etymologica' found in Plautus, this phrase being moreover of very frequent occurrence: comp. note on Aul. 584. — The omission of the copula in *imperiis praecceptis* is another instance of the peculiarity of early Latin noticed on v. 287.

308 sq. These lines are happily and concisely translated by 'an old Westminster' (Oxford, Parker, 1860):

In heart a freeman and a gentleman,  
 To thee I felt it honour to be slave!

*pro ingenio* means 'according to my natural disposition' which I should follow towards all others, except you.

304. *antius* 'inclination'.

306. *qui* = *ai quis*, or rather



utrum itane esse mávelit, ut eum ánimus aequom  
censeat,  
án ita potius, út parentis etum esse et cognatí  
velint:  
si ánimus hominem pépulit, actumast, ánimo servit,  
nón sibi:  
si ípsus animum pépulit, vivit, victor victorúm cluet.  
110 tá si animum vidisti, potius quam ánimus te, est  
quod gaúdeas.  
nímio satiust, út opust ita ted ósea, quam ut ani-  
mó lubet.  
qui ánimum vincunt, quám quos ánimus, sémper  
probiórés cluent.  
Lv. istace ego mi sémper habui aetáti integumen-  
túm meae,  
né penetrarem me qsqum, ubi esset dámni conci-  
liábulum,  
115 neá noctu irem obámbulatum, neá suom adimerem  
áleri.

208. The *msa.* have *ipae*, emended by Ritschl in his note (he has in his text *et ipae*, a conj. by Hermann). Cf. v. 262, where the other *msa.* give *ipae*, and only the palimpsest has *ipsum*. 211. sq. Ritschl considers these two lines to be later additions in the same manner as v. 206 sq. Instead of adopting the easy emendation of this line by writing *ted* in the place of *te*, Sp. prefers to insert *esse* after *opust*. 212. *integumentum* is the conjecture of Bishop Hare, subsequently confirmed by the palimpsest. The word occurs Bæth. 601 and 602.

we should recognise an anacoluthia in v. 208.

206. Instances of *utrum-nam* are given in my note on Aul. 427.—For *masculi* see Introd. Aul. p. ix.

207. For the nominative *paratis* see n. on v. 29.

208. *pépulit* continues the simile of v. 206; it means 'has beaten', like *pellere hostes*.

209. *victor victorum* 'the

mightiest conqueror of all'.

211. *nímio satius* 'better by far'. Cf. below, v. 287.

212. *istace* 'those your precepts', subsequently explained by the two lines which follow.

214. *conciábulum damni*, a place where *damnum* ('spend-thrifts') congregate: of the house of a 'meretrix' the expression occurs Bæth. 80.

215. *noctu obambulare* is the

né tibi aegritúdinem, pater, párerem, parsi sédulo: s  
sarta tecta túa praecepta usque hábui mea modéstia.  
Pn. quid exprobras, bene quód fecisti? tibi fecisti,  
nón mihi.  
míhi quidem aetas áctast ferme, túa istuc refert  
máxime.  
320 is probust quem paénitet, quam próbus sit et frugi  
bonae.  
qui ípsus sibi satís placet, nec próbus est. nec frugi  
bonae:  
qui ípsus se contémnit, in eost índoles indústriae,  
béne facta bene fáctis aliis pátetgit, ne pérpluant.

321. is omitted in CD, but given by AB. Ritschl considers this line and the following as dittographies of v. 320. 322. *pátetgit* is Kieckhefer's emendation: the *msa.* have *pátetgitto*, which is

Latin phrase for *expatere*, *comiserari*.—The meaning of *obambulare* seems to be 'walk about' without any definite purpose.

216. *pater* drops its final *r*: Introd. Aul. p. xxxiii sq. See below v. 261. In conformity with the preceding lines *parsi* (i. e. the old perfect instead of *peperci*) is construed with *ne* rather than with the infinitive: in meaning it is almost identical with *caui*.

217. *sarta tecta* was a proverbial expression = *sarta et tecta* (see v. 287): comp. Cic. ad fam. xiii 50 *hoc mihi da atque largire, ut M'*. Curium *sartum et tectum*, ut *atunt*, *ab omnique incommodo detrimento molestia sineorum integrumque conservas*. Gronovius, Lect. Plant. p. 241, gives numerous instances of this phrase from Cicero, Ulpianus, and other writers. Cf. also Festus: '*sarta* in auguralibus pro integro ponitur: sane sartique audire

*videreque*. ob quam causam opera publicantur quas locantur, ut integra praestentur, 'sarta tecta' vocantur, etenim 'sartire' est integrum facere. (The root is *sar*, cf. Vaníček, Latin Etymology, p. 176. We have it very significantly in *ser-vo* and with the interchange of *r* and *l* in *salvus*.) Philo continues the metaphor v. 320.

218. On the shortening in *quid exprobras* see Introd. to Aul. p. xlv sq.—*exprobras* means 'why do you recount it': comp. Most. 800, *triginta minas pro capite tuo dedi*. Pn. *quor exprobras?*

220. *paénitet* 'parum videtur' Servius on Virg. Ecl. ii 22, Donatus on Ter. Eun. v 6, 12.—*quam* is 'how little': cf. Ter. Haut. 72, *quantum hic operis fiat paénitet*, 'I am discontented that so little work should be done here'. See also n. on Aul. 481.

222. Perhaps we should have



- Lv. Ob eam rem haec, pater, adsumavi, quia res quaedamst, quam volo  
 i ego me apse te exorare. PH. quid id est? veniam dare iam gestio.  
 Lv. adulescenti hinc genere summo, amico atque aequali meo,  
 minus qui caute et cogitate suam rem tractavit, pater,  
 bene volo ego illi facere, si tu non nevis. PH. nempe de tuo?  
 Lv. de meo: nam quod tuumst, meumst, omne meum autem tuumst.

retained by the other editors and Ritschl who follows Bothe in placing the line after 819. (Sp. retains *perlegito* and leaves the line in its present place.) 825. *veniam dare iam* B which I have adopted in accordance with R, *dare iam veniam A*, adopted by Sp.; *veniam iam dare* the other mss. 829. *omne meumst autem tuumst* Sp. following the reading indicated by the variations of the mss.

recognise an instance of the long quantity of the *e* in the neuter plural.—I have printed *bene facta* in order to bring out the participial force of the expression at first sight (cf. e. g. 828). — *perpluant* 'to let the rain pass through', so Most. 111, where see Ramsay's note.

824. *autumo* 'non id solum significat 'autumo', sed et 'dico' et 'opinor' et 'censeo'; Gellius xv. 8. It is of frequent occurrence in Plautus in the sense of saying.—Igniteles' expressions are somewhat prolix, but this is intentional.

825. The construction occurs ab aliquo occurs again Isach. 1170, 1177: *ex aliquo* only Mil. gl. 1068, and in all other passages the verb is con-

strued with the accusative.

826. *hinc* is almost like an adjective: cf. below 359, 872. Ter. Andr. 231, 838. In Greek it would be *ἐκ τούτου* *ἐκ τούτου* *ἐκ τούτου*.

827. *cogitate* = prudent; so Mil. gl. 944, *meditari cogitate*, *σοφός* *μελέτης*.

828. *nevis* is quoted from this line in the old glossary of Plantine words; Ritschl, Opusc. II 235. See below v. 1156. — *nempe de tuo* 'out of your own means': *nempe* is ironical, and Philto gives Igniteles to understand that as yet he cannot call anything his own. For *nempe* see Introd. to Aul. p. XLVI: the mss. BCD read here *apud*, 'memorabili indicio pyrrhichiacae mensurae', adds Ritschl.

- 330 PH. quid is? egetne? Lv. eget, PH. habuitne rem? Lv. habuit. PH. qui eam perdidit? publiciane affinis fuit an maritumis negotiis? mercaturan', an venalis habuit, ubi rem perdidit? Lv. nil istorum. PH. quid igitur? Lv. per comitatem edepol, pater.  
 praeterea aliquantum animi causa in deliciis disperdidit.  
 335 PH. edepol hominem praedictum firme et familiariter,  
 qui quidem nusquam per virtutem rem confregit, atque eget.

836. *equidem* Sp. in accordance with the views of O. Ribbeck (see exeg. n. on v. 852), but against the mss.

831. *affinis* 'engaged in'. with a dative here, Lucr. III 738, and Cic. pro Sulla § 70, pro Cluent. 45; with a genet. Ter. Haut. 216, Cic. pro Sulla § 17.—*publica negotia* denotes the occupations which fall within the range of publicani, espec. 'farming of ages publicani, collecting of taxes and duties, etc. *maritima negotia* are commercial speculations involving ventures at sea. Of Cato the elder (a man to Philto's heart) Plutarch relates a. 21, *ἐχέτωρ* *καὶ τῷ ἀναβιβάζοντι πλοῦτον τὸν θαλάσσιον ἐπὶ ναυτικῇ τῷ γένει τούτῳ. ἐκείνῳ τοῖς θαλασσίοντι ἐπὶ κοινῇ πλοῦτος παρακαλεῖται. γινώσκων δὲ πωρφόρῃ καὶ ῥαλῶν τοσούτων αἰσὶν εἶπε πλεῖστα διὰ Κουρίωνος ἀνελκόμενον τοῖς θαλασσίοντι συνεπραγματευόμενον καὶ συνελέγοντον. ὅν δ' οὐκ οὐκ εἰς ἄγαν ὁ κινδύνησεν, ἀλλ' εἰς μέγας κέρδων ἐπὶ κέρδεσι μεγάλῃσι (it was 'limited' liability).*

832. *mercaturan'*, sc. perdidit; the ablative is given by the palimpsest, all other mss. having *mercaturamas*, which would oblige us to assume an awkward *scagma*, as the Latin phrase is not *mercaturam habere*, but *facere*. — *venalis habere* is 'to trade in slaves': but this was not a very respectable business. Ergasilus calls it *guarctum inonestum*, Capt. 98. Cato the elder did not pursue it openly, but through his other slaves and freedmen (Plut. Cato maj. 21).

833. *istorum* 'of the things you mention'.

834. *disperdere* is also used by Cicero, Agrar. I 1 *ut a maioribus nostris possessiones relictae disperdat et dissipet*.

835. Philto expresses himself sarcastically 'Well, that's what I call describing a man to the point (*ferme*) and in a friendly spirit'.

836. *atque* 'and yet'.







'quod habes, ne habeas, et illud quod nōn habes, habeas, malum: 70  
quādo equidem nec tibi bene esse pōte pati ne-  
que alteri'.

PH. scio equidem istuc ita solere fieri: verum, gnāte  
mi, 71

is est innocens, quod nil est qui moēnus fungatūr  
suum.

5 LV. deūm virtute habemus et qui nōmet utamūr,  
pater,

et aliis qui cōmitati sumus benevolētibz. 72

PH. nōn edepol tibi pēnegare pōssum quidquam  
quod valis.

quod tu egestatē tolerare vis? loquere audactēr patri.

352. *pote* is the reading of the palimpsest, superseded in the other mss. by the gloss *potes*; cf. Ferra 80, *et tute tibi bene esse pote* (so CD, *potes FZ*) *pat.*. 353. The mss. read *cuius* from which Ritschl in his first edition elicited *cui tu* or, in Plantine spelling,

351. *malum* I take to be the vocative = *homonihili*, nequam, as Plautus frequently has it; it might be objected that Ly-sitales would not use such a strong expression towards his father; but it may be observed that these words are not directly addressed to Philto, but merely convey a hint which he may construe according to his pleasure. — *quod habes* means his riches, which the miser is to lose; and *non habes* is *perpetuas*.

352. *equidem* with other persons except the third was originally rejected in Plautus and whence by Ritschl (Proll. p. 5 sqq.), but Ribbeck's explanation of it, according to which it is not a compression of *ego idem*, but composed of the *terjection* *e* and *quidem* (Lat. urt. p. 41), is now approved

by Ritschl and Corssen in 353. The instances of *equidem ego* collected in my note on Ter. Haut. 638 should not, therefore, be considered pleonasm any longer.

354. I have not hesitated to restore the old spelling of the word, both in the adjective and in the substantive, though Ritschl does not give it in his text. Even Lucretius uses the antique form *moenens* in three places; Munro on l. 29.—For the constr. of *fungi* see n. on v. 1.

355. The phrase *comitati esse* (= *comem esse*) *alieni* seems to occur only here.—For *benevolens* see v. 46.

357. *pēnegare* = *persistere* in negando; cf. Asin. ii 2, 56 *pēnegabo atque obdurabo, per-turabo denique*.

LV. Lēbonico hinc ādulescenti, Chārmidai filio,  
360 qui fillic habitat. PH. quā comedit quod fuit, quod  
nōn fuit?

LV. ne exprobra, pater: mūlta eveniunt hōmini quae  
volt, quae nevolt. 73

PH. mēntire edepol, gnāte, atque id nunc fācis haud  
consuetūdine.

nām sapiens quidē pol ipseus fingit fortunām sibi: 74  
eō non multa quae nevolt eveniunt, nisi fictōr  
malust. 75

365 LV. mūlta illi opera opūst ficturae, qui se fictōrēm  
probum

*quod tu*. In the second edition he gives *quod* with the note '*vel quodet*, frequenti in legibus saeculi vii scriptura': but a form *quod* does not occur in any other place in Plautus (see, however, v. 558), though he uses *et* (Bücheler, Lat. decl. p. 59): and even if it did, we might justly wonder that Ritschl should adopt this form who only three years ago refused even to admit *et* in Plautus: Opusc. ii 422. The dative, however, is required on account of the next line. See also below, v. 371. 359. *hinc* the mss., *hinc R*. 365. The reading now in the text on the authority of Stude-mund's collation of the palimpsest is exceedingly awkward. The

359. *Charmidai*: 'this old form of the genitive was used not only in feminine, but also in masculine nouns of the first decl. and also in proper names; in the Epidicus e.g. the genitive of *Periphanes* is always *Periphanes*: ii 2, 63. iii 4, 72. v 1, 29. Comp. also *Antidamai* Poen. v 2, 85. *Socii* Amph. i 1, 228.' Brix.

360. *quā* = *quā* i. e. *iam* qui. See the instances given by Key, L. G. § 1425, note.—*quod fuit quod non fuit* is a proverbial expression denoting 'everything and anything'; comp. Soph. Antig. 1109 sq. *ἀνδρας* of *τ' ἄνδρας* of *τ' ἀνδρας*.

El. 298 *τὰς ὁδὸν τὴν ποῦ καὶ τὰς ἀνδρας* *ἀνδρας* *ἀνδρας*.

361. *nevolt* is quoted from this line or 364 in the Plantine glossary: cf. *nevis* v. 528.—*pater* drops its final *r*, comp. v. 316; but the reading is not quite certain. The palimpsest reads *male multa*, and this might be kept by removing *quae* *vult*, as Brix proposed.

362. *mentire* is not so strong as 'you lie', but like *vellet* merely 'you are mistaken, you err'.

364. *eo* = *ideo*.—*malus* 'un-skillful'.

365. *fictura* 'the process of fangere', occurs only here in



vitas agundae esse expetit: sed hio admodum adulescentulust.

PH. nōn aetate, verum ingenio, apiscitur sapientia.

[sapienti aetas condimentum, sapiens aetati cibust.]  
agedum eloquere, quid dare illi nūc vis? LV. nil quidquā, pater.

tū modo ne me p̄hibeas accipere, si quid dēt mihi.

PH. ān eo egestatem ei tolerabis, si quid ab illo accēperis?

LV. eō, pater. PH. pol ego istam volo me ratiōnem edoceā. LV. licet.

construction is *illi est opus multa opera futurae*, but is not *opera futurae* a very curious expression? I confess that Bergh's reading seems to be most acceptable: *multaest operae opus futurae*. (Sp. edits *multaest opera opus futurae*, which I think to be far inferior to Bergh's conj.) 368. This line gives no sense unless we admit very violent changes of the ms. reading, and even then it might be difficult to get it into trochaic metre, and it would still be merely a languid repetition of the preceding line. I have, therefore, followed Ritschl in bracketing it. Sp. maintains it in the text. Mr Nettleship (*Academy*, III 290) thinks that it is an iambic octomarine (*sapientiae aetas condimentum, adperest aetati cibust*), wrongly introduced into this trochaic passage, though good in itself. 369. *agedum* is the reading of B, *agedum* of the other mss.; but as this would be quite isolated in Plautus (Ritschl *Opusc.* II 568), I have not adopted it, though Ritschl does so in his second edition. 371. The mss. give *et* for *ei*: but there is no doubt as to the true reading, though old editors have *cuius*: see r. 353.

this sense; MIL. gl. 1189, *actis* *laet* *futura*; it means 'action, invention'. Gellius I 5, uses *futura* of the 'formation' of words.—*et*: the acc. c. *ut* is dependent on *expetit* in the next line: see n. on 357. Cf. Most. 625, *id me esse experte*, and the acc. c. *ut* after *exceptus* MIL. gl. 125, *nam quae videre me excep-*

*talem maritus*.

367. *apiscitur* 'is obtained': the only place in Plautus in which this verb has a passive sense; but cf. the corresponding active form *asin.* II 2, 18 (379) *numquam edepol quadrigis albis indigestis potes*.

372. *laet* 'willingly': see below v. 517 and n. on *Aul.* 225.

scin tu illum quo genere gnatus sit? PH. scio, adprimē probo.

LV. sōror illist adūta virgo grādis: eam cupiō, pater,

375 dūcere uxorem sine dota. PH. sine dote autem uxorem? LV. ita,

tua re salva hoc pacto ab illo summam inibis grātiā,

neque commodius tūlo pacto ei poteris auxiliārier.

PH. ēgone indotatā te uxorem ut patiā? LV. patiundūst, pater:

et eo pacto addideris nostrae lepidam famam fāiliae.

380 PH. multa ego possum docta dicta et quāvis facundē loqui:

375. *autem* is om. in the mss. and was added by Fritzsche; on account of the common pronunciation of *an* as *e* this word could easily be omitted after *dote*: it is far more expressive of Philto's surprise than *sine dote uxorem*; which is Ritschl's reading. Sp.'s reading—'*sine dote uxorem*'—I do not understand.

378. In *illum* we may observe a prolepsis of the subject of the dependent sentence. For other instances see v. 88, 698, 873, 960, 992; *Capt.* 873; *Men.* 246, 881.

374. *grandis virgo* seems to be the usual expression for a girl of marriageable age: see n. on *Aul.* 189, and comp. *Ter. Ad.* 678, *Andr.* 814. Comp. also *adulta virgo* in *Hor. Carm.* III 2, 8.

376. The latest editor of this play, A. Spengel, has preferred reading the whole line as one sentence, by omitting the punctuation after *salva*. But on account of the importance which this consideration would possess

for such a character as Philto, we think that a clever actor would naturally pause after the word *salva* to watch its effect upon Philto, before he adds a second reason. *tua re salva* 'without any expense to you'.

378. *ut patiā, sc. ducere*.

379. *lepidam*: n. on *Aul.* 493; where it should be added that the word occurs also in *Phaedrus* and *Martial*. It is also well known as a proper name.

380. *docta dicta* 'wise saws', occurs also *Asin.* III 1, 23 and *Men.* 249.—*et quāvis facundē* 'and even ever so eloquently': similar passages for *quāvis* are *Bacch.* 339, *Mena.* 515; cf.



historiam veterem atque antiquam haec mea senectus sustinet.

verum ego quando te et amicitiam et gratiam in nostram domum

video adlicere, etiam adversatus tibi fui, istac iudico: tibi permittam, pœce, duce. LV. dī te servassint mihi.

sed ad istam adde gratiam unum. PH. quid id est autem unum? LV. eloquar.

tūte ad eum adeas ut concilies, tūte poscas. PH. ecere.

384. *permittam* is the actual reading of A, according to Geppert, *Plant. Stud.* 2, 3, and has been justly admitted into the text by Sp. 385. The ms. read *sed adde ad istam* and this is maintained by Sp.: see *Introd.* to Aul. p. XLIV. 'Quamquam non nescio esse qui defendant, tamen et olim reiecti Proleg. p. 124, et nunc habeo cur spernem, de quo genere universo dedita opera agatur in *Vindictia*.' BIRCHON, 1871; his *Vindictae* have not come out yet. 386. *te conc.* Sp. following Botha and his father; *ut conc.* Bergk, R.; *tute conc.* the ms.

in the present play v. 554, 797.

381. The synonymous adjectives *vetus* and *antiquus* jointly express the idea of 'old' with increased emphasis: the same occurs Most. 476, *Pera* 53, *Mil. gl.* 751, *Poen.* v 2, 18, *Amph. prol.* 118. The same phrase occurs in the writers of the silver age, e. g. *Velleius Paterculus* and *Pliny* the younger: see also the commentators on *Juv.* vi 21. Thus we have in Greek *valais* and *deyxais* joined together: e. g. *Lys.* 6, 51 *αὐτὰρ τὸ δέμας τὸ valais* and *deyxais*. *Herod.* vii 176, *τὸ πᾶν τὸ valais* and *deyxais* *de valais* 384 *αὐτὰρ*. *Arist. ap. Pinaroh.* *conc.* ad Ap. 115 c, *valis* *αὐτὸν deyxais* and *valais*

*ἀντὶ τὸ valais*.—*haec mea senectus sustinet* 'my old head can bear'.

383. *istac iudico* 'I decide in the manner proposed (or wished) by you'.

384. *servassint* = *servaverint*, or rather originally *servaverint*, see n. on Aul. 236. The same phrase occurs *Caes.* ii 5, 16 and *Psued.* 87; cf. *dī te amabunt Men.* 277.

386. *ut concilies* 'to win him over'.—*ecere* 'there we have it', an expression of indignation and surprise; *Corssen* ii 858.

387. *nimio citius* 'more quickly by far'; see *Ramsay's Montellaria*, p. 235, and comp. above, v. 311.

LV. nimio citius transiges: firmum omne erit quod tu egeris.

gravius tuum erit unum verbum ad eam rem quam centum mea.

PH. ecce autem in benignitate repperi negotium.

390 dabitur opera. LV. lepidus vivis. haec sunt aedes, hic habet:

Lésbonicost nomen. age rem cura: ego te opperiari domi.

PH. non optuma haec sunt, neque ut ego aequom censeo:

verum meliora sunt quam quae deterruma.

sol hoc unum consolatur me atque animum meum,

395 quia qui nil aliud nisi quod sibi soli placet, consilii adversum filium, nugas agit: miser ex animo fit, factius nilo facit.

389. Sp. maintains the ms. reading *haec r. negotium* against Scaliger and R. 397. O. Brugman, *de sen. iamb.* p. 37, prefers the reading in *Ritschl's* first edition, *fit miser ex animo*, by which the anapaestic word in the second foot is avoided.

388. *ad eam rem* 'to that effect'.

389. *negotium* 'a troublesome piece of work'.

390. *lepidus vivis* = (*benignus*) *es*; for this use of *vivis* see n. on Aul. 416. *Catull.* 10, 3 *maia ac molesta vivis*.—*haec* is the usual form of the nom. pl. fem. in *Plautus*.—*habet* = *habitat*, see above v. 156.

396. For the accentuation *consilii* comp. above, v. 75.—*nugas agit* 'acts foolishly': comp. 441, *nugas postulet* 'would desire impossibilities'. 'There are two older forms of *nugas*: *naugas* and *negas* (in which we have the same vowel-change as in *claudus elodus cludus*), the

first of which leads us to the only right derivation from *naucum*, i. e. *res nihili* (o and g in *viginti vicissimus, circulis gurgulis*, etc.). The origin, however, of *naucum* was obscure even to the ancient grammarians (see their opinions in *Festus* p. 186 n.), may even to *Plautus* himself, who lets the slave *Tranio* say in *Most.* v 1, 1, *qui homo timidus erit in rebus dubiis, nauci non erit. Atque equidem quid id esse dicam verbi 'nauci' nescio*.—*naugas* is the spelling of *C. Marc.* v 2, 101; *naugatorius* of *A. Trin.* 844; *naugari* seems to be indicated by the errors of the ms. *Trin.* 900; *negas* is the spelling of *B. Trin.* 856. *Barr.*



suas senectuti sciorum hiemem parat,  
 quom illam inportunam tempestatem conciet.  
 sed aperiantur aediles, quo ibam: commodum  
 ipse exit. Leobonius cum servo foras.

## LEOBONIVS. STASIMVS. PHILTO.

LE. minus quindecim dies sunt quom pro hisce  
 aedibus II 4.  
 minas quadraginta accepisti a Callicle.  
 estne hoc quod dico, Stasime? ST. quom consi-  
 dero,  
 meminisse videor fieri. LE. quid factumst eo?

396. *senectuti* is Sp. with BCD, but is om. A, which is followed by R. Either reading is admissible according to Plautine prosody. 402. Brugman, l. c. p. 12, proposes to read *dies* as a monosyllable and to insert *is* after *quom*. This is unnecessary, as *dies sunt* should be rhythmically considered as one word.

397. *ex anime* is Sp. with BCD, but is om. A, which is followed by R. Either reading is admissible according to Plautine prosody. 402. Brugman, l. c. p. 12, proposes to read *dies* as a monosyllable and to insert *is* after *quom*. This is unnecessary, as *dies sunt* should be rhythmically considered as one word.

398. Old age may be called *senectus* of life; by displeasing his son, a father merely strives to render this winter more even more unpleasant than naturally is.

399. *conciat* is the present: a future *ciet* is quoted from *aph.* 1. 2, 14.

400. *ibam* 'I was going': *pl. de conatu*.—*commodum* *est in time*: so again 1196.

401. See n. on Ter. Eun. 348.

402. See n. on v. 375.

So. iv. Philto stands aside during the following dialogue between Leobonius and Stasimus.

402. *quindecim dies* 'a fortnight'; so in French *quince jours*.

403. It is characteristic of Leobonius that he does not even take the trouble of controlling his money, but leaves it in the hands of a slave.

405. *eo, sc. argento*: just as we might say, 'what's become of it?': the neuter *id* being used in vague reference to the subject in question. Cf. *Asin.* 1. 1, 76 *viginti tam vultis illo argenti minis: fide id (that sum) ut paratum sit*. Briz also quotes *Bacch.* iv 9, 106, 106; *Epid.* 1. 2, 11 *sq.* *Proed.* iv 7, 51. We may add

ST. *excessum, expotum, exunctum, elutum in balineis*: piscator pistor apstulit, lanif coqui holitores murepolae aucupes: confit cito.

406. The mss. agree in reading *comessum*, in which the double *s* is a spelling frequently found in the best mss. of archaic writers, no doubt due to the assimilation of *d* to *s*, the original form being *comed-sum*. I have, however, followed Ritschl in writing *excessum*, a form given (perhaps from this very line) in three old glossaries, and by the introduction of which we get four participles equally compounded with *ex*.

from Terence Hant. 68; Hec. 421.

406. *exunctum, elutum* (for which Plautus probably wrote *exlutum*): 'the main delight and extravagance of the bath commenced: their slaves anointed the bathers from vials of gold, alabaster, or of crystal, containing the rarest unguents gathered from all quarters of the world. The number of these smegmata used by the wealthy would fill a modern volume—especially if the volume were printed by a fashionable publisher; *Amaracinum, Megalium, Nardum*—*omne quod erit in um*.' Lord LITTON, *The Last Days of Pompeii*, B. 1, ch. 7. *exunctum* = *unguentis absumptum*, and *elutum* should be explained in the same manner.—*balineis* (not *balineum*) appears to be the form exclusively used by Plautus, in close correspondence with the Greek *balaneion* (see n. on v. 112): instances of *balinea* and *balineum* from inscriptions are collected by Corssen II 256. (See also lb. 347.) Cf. also Ritschl, *Opusc.* II 528.

407. *pistor* 'nomen erat eius qui ruri far pinabat', according to Varro ap. Non. p. 163; 'a

millar', the baking of bread being one of the duties of the cook (as it is in the country even now). See crit. n. on *Aul.* 397.

408. *holitor* 'the greengrocer'; *holus* and *holitor* should be spelt with an *h* both on etymological grounds (see Corssen I 100, II 160) and in accordance with the inscriptions (lb. 104) and mss. (Ribb. *Ind. Verg.* p. 421): see also n. on Ter. Andr. 369. Varro, however, knows and accounts for *elus*, de l. l. v 108 (p. 43 M.).—*aucupes* 'poulterer': but is it not strange that the *supercilios* should be mentioned with the greengrocer and poulterer? As Mr Nettleship observes (*Academy*, III 299) 'it is possible that Plautus may have had in his eye the custom of using unguents as ointment for herbs (comp. the proverb *et tri rj parj piper*), which is known to have existed among persons of vulgar and extravagant tastes'.—*confit* 'is got through', instead of *conficitur*. The same form was formerly read Ter. Ad. 946, but has there yielded to *quom fit* in recent editions. For this and similar forms see Munro on *Leor.* II 1034.



non hercle minus divorae distrahitur cito,  
 Quam si tu obicias formicis papaverem.

LE. minus hercle in istis rebus sumptumst sex minis.  
 ST. quid, quod dedisti scortis? LE. ibidem una  
 traho.

ST. quid, quod ego frudavi? LE. em istaec ratio  
 maxumast.

ST. non tibi illud adparere, si sumas, potest,

418. *frudavi* is Ritschl's emendation (Sp. *defraudavi*? Lxx. em. ratio maxumast, but *istae* is surely required). The mss. have either *defraudavi* (BDe) or *defraudavi* (AC): but *frudare* and *defrudare* are supported by the best authorities and attested by Prisc. i 52 n.: see n. on Ter. Phorm. 44. Ritschl, l'ar. p. 541 sq. Corssen i 660 quotes even *frude* for *fraude* from an inscription.

409. This line is omitted in all mss. except the palimpsest. The forcible expression *divorae distracti* would alone be sufficient to vindicate the Plautine origin of these words.

410. The molossus *formicis* may be defended with other instances, see Ritschl, Proil. p. cxxiv; but accentuations like this are especially frequent in the spurious prologues: *conscen-rit* Cas. prol. 59. *scietis* Poen. prol. 7. *infantis* lb. 23. *abundat* Rud. prol. 14. *Virtutem* Amph. prol. 42. *praefectus* lb. 160. *Mercator* Merc. prol. 6. *colletur* Amph. i 2, 28 (in a scene which can be shown to be interpolated); for Plautus comp. especially Men. 102, 702; Rud. 461, 105; Poen. ii 24; iii 2, 20. It is not, therefore, necessary to write *formicis* in obicias (Nonius has so without tu), as Ritschl did in his first edition.—*pape-er* as *masa*, is quoted by Charisius p. 53, 27 K. from this line; in Plautus and in the

earlier writers it is always *masa*.

411. in *testis rebus* 'in those things which you enumerate'. — *sumptumst* = *assumptum* est, *impensum* est, 'has been spent'; comp. 414 and especially Mil. gl. 666 sq. in *mala uxore atque inimico* si quid sumas, *sumptus* est: In bono hospite atque amico *quacetus* est quod sumitur. A later Latin construction would be with the compound, *testis rebus insumptum* est.

412. *istae* *ratio* and *traho*: see n. on v. 208.

413. *istae* *ratio* 'your account': for this meaning of *ratio* see n. on Ter. Ad. 856, and cf. here v. 417, 8, (9).

414. *illud*, the whole affair. *et sumas* 'if you merely spend', leaving all the trouble of accounting for the money to me. This explanation is also supported by the forcible position of *et tu* at the beginning of the line, for which we should supply the antithesis 'but it does to me'.

415 nisi tu immortale re re esse argentum tibi.

PH. sero atque stulte, prius quod cautum oportuit, postquam comedit rem, post rationem putat.

LE. nequaquam argenti ratio comparat tamen.

ST. ratio quidem hercle adparet: argentum oherat.

420 minas quadraginta accepisti a Callicle, et ille aedis mancupio ap te accepit. LE. admodum.

PH. pol opinio adfinis noster aedis vendidit.

patet quom peregre veniet, in portast locus: nisi forte in ventrem filio conreperit.

425 ST. mille drachumarum tarpeitae Olimpico,

425. Sp. has again *trapetiae drachumarum mille Olimpico*, which it is quite certain that Pl. did not write.

416. *quod*, so. ut rationem putaret.

417. Observe the emphatic repetition of *post*, which is elsewhere not repeated in the apodosis. — Lambinus observes 'haec loquitur ad spectatores conversus'. — *rationem putare* 'to balance an account', occurs Anl. 520, Most. 299, Cas. iii 2, 25; Ter. Ad. 206; Afran. 79; Oato de re rust. 2, 5; 5, 8 extr. Cic. Att. iv 11, 1.

418. For Greek words and phrases in Plautus see n. on *trahat* v. 187. — *ratio* may here be taken in the sense of 'manner': Stasimus means that the manner in which the money was spent is just as clear (see 406—410) as the result. A ludicrous application of this line (which serves also to show the popularity the Trinummus would seem to have enjoyed) is related by Cicero, in Pison. 25, 61: *ita enim sunt perscriptae (rationes) scite et literate, ut scriba, ad aerarium qui eas retulit, perscriptis rationibus se-*

*cum ipse, caput sinistra manu perficiens, commurmuratus sit ratio...oherat.*

421. *mancupio accipere* 'to receive into one's possession' occurs Cure. 494 sq. *egone ab lenone quicquam Mancupio accipiam, quibus cui nil est nisi una lingua!* — *admodum* 'just so': see n. on Ter. Heu. 458.

422. *opino* is used by Plautus in a considerable number of passages instead of *opino*. — *adfinis noster* is ironical, 'our intended brother'.

423. *peregre* 'from abroad': see n. on v. 149. — *in porta*, i. e. at one of the gates of the town, where beggars used to station themselves: Capt. i 1, 22, *vel extra portam Triginam ad sacrum illicet.*

424. *nisi forte* is ironical, *et pater dea*. — *filio* is a colloquial use of the dative (very frequent also in German: *wenn er nicht etwa seinem sohn in den bauch kriechen will*); in prose we should say in ventrem filii.

425. *mille drachumarum* co-



quas de ratione dehibuisti, redditae.

[pro sponsione pronuper quam exactus es].

LE. nempe quas sponendi. ST. immo 'quas desponendi' inquit, pro illo adulescente, quem tu esse aibas divitem.

427. This line is placed here by A, but after the next line by the other mss. But *pronuper* is no word ('inauditum sanaeque rationis plane expert' says Ritschl), and in spite of even the most violent changes it is impossible to construe this line in any way, and besides *nempe* 427 b. would have no sense, if Stasimus himself had already mentioned the *sponsio*. Ritschl (Par. p. 529) has, therefore, justly rejected these words as a verified gloss on the next line. Weiske had done so even before Ritschl. (Sp. places v. 427 before 426, and reads in the first 'quis depondi' *inme inquit*, and then *quia sponsionem propter tuis exactus es*. I do not believe that this new reading will find many supporters.)—*inme sciam* is the conjecture of O. Brugman, de sen. p. 24.

curs in the same way Ter. Haut. 601; *mille* is in fact always treated as a subst. by Plautus, never as an adjective. As a subst. we find it also in Cornelius Nepos, Cicero (pro Mil. 20, 53; Phil. 6, 5), Horace (Sat. II 3, 197), and Livy. See Madvig, § 72; Zumpt, § 116, note; Dräger, Syntax, p. 69 sq., and read the chapter in Jellius I 16.—*drachma* is the usual form in which the Greek δραχμή appears in the lat writers, as has been elaborately proved by Ritschl (see in Opus. II Ind.); cf. Corssen I 181, and my n. on Ter. Andr. 451.—*tarpeitis* or rather *trapeitis* is the Plautine form; the Greek τραπεῖτης 'a taker'; first vindicated by Leakeisen, Ep. crit. p. 18 sq., and by Ritschl (Opus. II Ind. tarpeitis). For similar instances of metathesis see my

dissertation on the Aul. p. 14.—*Olympicus* Ὀλυμπικός occurs as a name in Greek writers also.

428. *de ratione* 'according to account'.—*dehibere* and *praehibere* occur in several passages in Plautus instead of *debere* and *praeferere*; but as the mss. vary it would not be wise to restore these original forms throughout, as Fleckeisen did in the second volume of his Plautus.—*redditae* (*mun*), the construction being as if the subj. were after all *mille drachmae*, ἡ δὲ αὖτε δραχμὰν ἀποδεδωκεῖν αὐτῷ, 'have been paid'.

427 b. For *nempe* see n. on v. 328.—*despondere* is in this sense invented by Stasimus; he means 'say rather that by bailing him you lost your money'. *de* denotes here removal: *spondendo demere alid*.

LE. factum. ST. ut quidem illud perierit. LE. factum id quoquest.

430 nam nunc eum vidi miserum et me eius miseritumst. ST. miseret te aliorum, tui nec miseret nec pudet. PH. tempus adundi. LE. estne hic Philto qui advenit?

is hercleat ipsua. ST. edepol ne ego istum velim meum fieri servom cum suo peculio.

435 PH. erum atque servom plurimum Philto iubet salvare, Lesbonicum et Stasimum. LE. di duint as tibi, Philto, quaequomque optes. quid agit filius? PH. bene volt tibi. LE. edepol mutuom mecum facit. ST. nequam illud verbumst 'bene volt', nisi qui bene facit.

430. Instead of *unus* Brix conjectures *eadem*. 432. For the hiatus (which is sufficiently protected by the change of speakers) see Introd. to Aul. p. LX. (The overlasting fluctuations of Ritschl's judgment as to hiatus are here perceptible in his note 'tempus adundi est Camerarius, haud scio an vere', while his 'procedonia' maintains the hiatus.)

429. *factum* 'tis true': cf. v. 127.—Stasimus presses his point to show that Lesbonicus was careless with his money, as this makes his own carelessness more pardonable. *ut quidem* 'whence follows that that sum at all events was wasted (*perierit*—*disperditasit*), thrown away'. *ut* is conceived in dependence on *factum*.

430. *etius* is the spelling of the palimpsest (as may be mentioned here, but I did not choose to put it in my text); see n. on v. 358.—The pity felt by Lesbonicus for the misfortunes of others is a happy trait which renders him in our eyes deserving of Lytateles' kindness to him. Lesbonicus is only thoughtless, but not wicked.

432. *istum* 'the man you mention'.

434. *peculium* is here jokingly applied to Philto's private property, he himself being considered as Stasimus' *servos*.

435. Philto is exquisitely polite in saluting both master and servant.—*erus* is the only genuine spelling, not *herus*.

436. *duint*: see n. on Aul. 62.

438. *mutuom mecum facit*—*mutuo a me amatur* (Lambin.). Cf. Cure. 46 sq. *ea me deperit. ego autem cum illa nolo facere mutuom*. PA. *quid ita?* PH. *quia proprium facio: amo pariter servul*. So *mutuom fit* (sc. a me) Mil. gl. 1252.

439. 'Ostendit voluntatem esse inanem sine re et factia.' Lambin.



40 ego quôque volo esse liber: nequiquâm volo.  
 hic postulet frugi esse: nugas postulet.  
 PH. meus gnâtus me ad te misit, inter te atque nos  
 adfinitatem ut conciliarem et grâtiâ.  
 tuam vult sororem ducere uxorem, et mihi  
 43 sententia eademst et volo. LE. hau noscô tuom:  
 bonis tuis rebus meâs res inridés malaa.  
 PH. homo ego sum, tu homo's: ita me amabit  
 Iuppiter,  
 neque té derisum advénio neque dignum puto.  
 verum hóc quod dixi, méus me oravit filius  
 0 ut tuam sororem póscerem uxorem sibi.  
 LE. mearum me rerum nóvise acquomst ordinem. se  
 cum vóstra nostra nón est aequa factio:

440. I adhere to the spelling *nequiquam*, which is supported by the best mss. in the majority of instances (though not here) and in agreement with the formation of the word: *qui* being the ablative. I am sorry that Ritschl who originally substantiated the genuine spelling, should now have reverted to the bad spellings *nequidquam* and *nequicquam*, in which he fancies he discovers a trace of an old ablative *q*. (See below v. 555.) 447. *homo tu's* Sp. with the mss. I follow R. 448. *advénio* A (which R follows), *veni* the other mss. (adopted by Sp.). 452. *vestra* A, *vestris* the other mss.; the latter reading is adopted by Sp. But it is evident that it arose from v. 467.

441. *postulet dēpētē* de 'let him pretend'—*nugas postulet* is explained in n. on v. 396.

445. *Hau noscô tuom* 'I do not recognise your character' (in your present conduct): comp. Ter. Eun. 1066, *non cognosco coetrum tam superbum*. See also on v. 128.

446. *bonis tuis rebus* is abl. absol., *vōs oñs dīspedīrēt*. (Or we might take it as a real abl. instr.; 'by your wealth', i. e. by bringing my poverty face to face with your wealth.)

447. *homo*: on account of

the uncertain state of human affairs we should never boast of our possessions, and be always afraid of the *phērus* *deu*. See the similar conversation between Megadorus and Euclio, Aul. 218—222.

449. *hoc quod dixi* 'as I have already said',—*ita uti dixi* which occurs in many passages.

451. *ordinem*, the rank or social position befitting my fortune.

452. *factio* is originally a political term, but here (and

adfinitatem vobis aliam quaerite.  
 St. satm tu sanu's méntis aut animi tui,  
 455 qui cóndicionem hanc répudies? nam illúm tibi  
 ferentárium esse amicum inventum intéllego.  
 LE. abin hñc dierecte? St. si hércle ire occipíam,  
 votes.  
 LE. nisi quid me aliud vis, Phlto, respondi tibi.  
 PH. benigniorem, Lésbonice, té mihi

458. I have kept the reading of the mss., though Ritschl adopts Hermann's order *nisi me aliud quid vis*, as he considers an anapaestic word faulty in the second foot: Proll. 221. (Sp. reads *nisi quid vis me aliud* and Brugman, de sen. p. 87, substitutes the archaic *alid*, which was still used by Catullus. See, for it, J. Wordsworth's Spec. of Early Lat. p. 94 sq.) But comp. above, v. 397 *miser es animus sit etc.* But why then does not Ritschl also change *Mara* 758 *illat-ctiam vis nomen dicam?* where it would be easy enough to read *vis etiam*; again Persa 373 *verum ei rei operum de ne alii dicant quibus licet* (why not *ei rei de operum*?); see also other passages collected by Brix: Poen. III 5, 68; Mil. gl. 547, and in Terence Ad. III 5, 57; Haut. 118; Phorm. v 8, 88.

467, 491, 497) used of social rank, as we might say 'circle'. Brix appropriately compares Cist. II 1, 17 *neque nos factione tanta quantus in sumus, neque opes nostras tam sunt validas quam tuas*.

464. For the genitives *mentis* and *animi* comp. my note on Aul. 106, where I might also have quoted Epid. II 2, 55 *sermonis fallebar*, though this is differently explained by Key, L. G. § 940.

455. *condicio* 'a marriage offer', and above v. 159.

456. For *ferentarium* see Intro. to Aul. p. XLIV (an instance exactly parallel is *sedentarii* sutores Aul. 508); see also O. F. W. Müller, 'Nachträge' p. 87 sq. (158). "According to Veget. I 20, the *ferentarii* were

light troops whom it was usual to place at the flanks to begin the fight with slight skirmishing; according to Varro, de l. l. VII 57, and Paul. p. 65 the name was derived from *ferre* (auxilium or arma), and here it is obvious that Plantus thinks of a 'helping' friend, 'a friend in need.' Brix.

457. *abin hñc dierecte* 'go to the deuce': *dierectus* occurs only in Plantus (and once in Varro's Satires) and is always pronounced in three syllables. See the passages collected in Ramsay's Mostellaria, p. 95 sq.—*oetars* is the Plautine form for *oetars*: Cornen II 68.—*et hércle* is common instead of *hércle et*, cf. n. on Aul. 46.

459. *benignior* 'kinder, more polite'.



80 quam nunc expior esse, confido fore.  
 nam et stulte facere et stulte fabularier,  
 utrumque, Lesbonice, in aetate huius bonum est.  
 St. verum hercle hic dicit. Læ. oculus ego oculo-  
 diam tibi,  
 si verbum addideris. St. hercle qui dicam tamen:  
 5 nam si sic non licebit, luscus dixero.  
 Ph. ita nunc tu dicis, non esse aequiperabilis  
 nostras cum nostris factiones atque opes?  
 Læ. dico. Ph. quid? nunc si in aedem ad cenam  
 veneris,  
 atque tibi opulentus tibi par forte obvenit:

464. *qui* in Fleckelsen's reading (krit. misc. p. 80) and this is surely indicated by *quid* BOD, the *d* having been added merely from the next word (*dicam*).

462. in aetate 'in human life': see n. on v. 24.

465. For *oculum ocludere* see n. on Aul. 58.

464. *qui* in such expressions as this is the ablative of the indef. pronoun = *is* or *is*, the same as in *equi numquid quippe qui utque* (v. 637) *atque*. Cf. Most. 824, *hercle qui multis in-robiores sunt quam a primo reddidi*, and the same *hercle* *ui* occurs Pseud. 478; Merc. 12, 1007; Stich. 559; Men. 992. Similarly we find *edepol* *ui* Mll. gl. 779; Amph. 776; vrs. 564; *ecce qui* As. 690; *pot qui* (= *atque pot*) Rud. 16; As. 823; Amph. 705.—he palimpsest gives *quis* in the present place, but this would be compared with the *rm atque* which is foreign to autos: see Ribbeck, Lat. ut. p. 30.—*qui* means 'some y or other'.

465. *luscus*, quando tu mihi

*oculum ocludere*.

466. *ita* 'do you really mean to say?'—*aequiparare* and *aequiparabilis* (with *e* instead of *a*) are the archaic forms which again correspond to later forms of vulgar Latin: Corssen II 410. See below, n. on 648. But *aequiparabilis* seems to be peculiar to Plautus; it occurs here and Cure. I 2, 12.

468. *nunc* is the Greek *ad-vice*, 'for instance'.—*cena* is explained v. 470 sq., a *cena popularis*, the expense of which was defrayed by the tithes due to Hercules or some other god; cf. Maerob. Sat. III 12, 2 *testatur Terentius Varro . . . maiores solites decimam Herculi overe nos decem dies intermittere quin polliceantur* (Ramsay's Most. p. 99 sq.) as *populum demissilem cum corone lauros dimitterent* (perhaps *adm.*) *subitum*.

469. *par* 'as partner' of your *ἀλλήλῳ, ἐπιβόλῳ*, in accord-

470 [adposita cena sit, popularem quam vocant:  
 si illi congestae sint epulae a clientibus.]  
 si quid tibi placeat, quod illi congestum siet,  
 edisne an incenatus cum opulento accubes?  
 Læ. edim, nisi si ille votet. St. at pol ego, etai  
 votet,  
 475 edim atque ambabus malis expletis vorem,  
 et quod illi placeat, praeripiam potissimum:  
 neque illi concedam quicquam de vita mea.  
 verecundari neminem apud mensam decet:  
 nam ibi de divinis atque humanis cernitur.  
 480 Ph. rem fabulare. St. non tibi dicam dolo:  
 decedam ego illi de via, de semita,

470 sq. These two lines are considered spurious by Ritschl, and at all events there seems to be little doubt that 470 is spurious (as Fleckelsen saw, krit. misc. p. 17), as the construction is somewhat loose, and as it was scarcely necessary to explain 468, the character of the *cena* being sufficiently indicated by the words *in aedem*. (This reasoning is not admitted by Sp. who does not bracket these two lines.) 480. Sp. thinks it necessary to insert *id* after *tibi*. I may add that he proved most of all that *mihi*, *tibi*, *sibi* appear also in the iambic and trochaic parts in their original quantity (as iambs) and not only in the cantica, which was the original opinion of R. Why does Sp. change his mind now?

ance with the Greek habit of accommodating two guests on a couch, while the Romans arranged their *lecti* for three.

478. *edisne* is subjunctive, cf. 475.

474. *nisi si* 'except if'. For *votare* see n. on 457.—*etai votet* 'even supposing he should forbid me'.

477. *de vita mea* 'so as to diminish my food'.

478. *verecundari* 'to be bashful'.—*In senatu dicitur: nulla verecundia debet nos demovere a sententia dicenda, ubi de rebus divinis et humanis*

*agitur*. (Whence does Scaliger get this formula?) *divinae et humanae res parasi est ecea, et mensa senatus, quo quid lepidius dici potest? aliter accipias, perit omnis lepor*. SCALIGER.

479. *cernitur* = *decernitur*.  
 480. *rem fabulare* ἀλλήλῳ λέγας.—*non dolo*: see on v. 90; 'I'll tell you the truth'.

481. It was the duty of slaves to make way for men of free birth: see n. on Ter. Haut. (prol.) 21.—*via* is the street in general, *semita* the footpath.



de honore populi: verum quod ad ventrem attinet,  
non hercle hoc longe, nisi me pugnis vicerit.  
cena hac annonast sine sacris hereditas.  
83 PH. semper tu hoc facito, Lesbonice, cogites,  
id optimum esse, tute uti sis optimus:  
si id nequeas, saltem ut optimis sis proximus.  
nunc condicionem hanc, quam ego fero et quam  
aps te peto,  
dare atque accipere, Lesbonice, te volo.  
10 dei divites sunt, deos decent opulentias  
et factiones: verum nos homunculi  
salillum animai: quam quom extemplo emisimus,

492. I have kept the reading of the mss. BCD, not because I am perfectly convinced of its genuineness, but because not one of the conjectures proposed by Ritschl (*sticillum*, based on *scitillum* in the palimpsest, and a gloss *scitellus*, *sticellum*), Bergk (*scitulum*), Fritzsche (*scintilla* or *scintillula*) appears satisfactory. (I cannot accept Sp.'s *sal illuc animas quomque est. om.*) *salillum* is quoted from only one other place, Catullus 29, 19 *quod culus*

493. *de honore populi* means 'a public office'. There is much humour in making the slave say, 'I will make way for him in everything, get out of his way when he is walking, not stand in his way in the competition for public offices.' (H. Nettleship, *Academy*, III 390.) —*ad* drops its *d* in scansion.

493. *non hoc longe* 'not so far', the pronoun is accompanied by an expressive gesture. Cf. Most. 598, Da. *quid igitur absensus hinc nos?* Tr. *non hoc longe*, Delphinus, and the same phrase occurs Clat. II 8, 39.

494. *hec annona* 'in the present dearth'. We might say an inheritance free of legacy duty; with many 'hereditates' he keeping up of mere domestic was connected, which was

sometimes a very expensive matter. Cf. Capt. IV 1, 8 *sine sacris hereditatem cum optus esfertisumam*.

496. *optimum est ut*: the same constr. is found Rud. I 4, 1 *quid mihi melius, quid magis in remat, quam corpus vitam ut cecidam!*—*optimus* should not be understood in a strictly moral sense, but in agreement with Philto's principles as explained above, v. 282 sqq.

499. *dare* 'grant'. *dare* corresponds to *peto*, and *accipere* to *fero*.

490. *dei* is merely the old spelling for *di*; Plautus and the old poets in general know no disyllable *dei* in the plural.—*opulentias*: see on v. 84.

492. *quom extemplo, fere rdx-* *ora*: n. on v. 242.

aequó mendicus atque ille opulentissimus  
censetur censu ad Acheruntem mortuos.

495 St. mirum quin tu illo tecum divitiás feras:  
ubi mortuos sis, ita sis ut nomen cluet.  
PH. nunc ut scias hic factiones atque opes  
non esse neque nos tuam neglegere gratiam:  
sine dote posco tuam sororem filio.  
500 quae res bene vortat habeo pactam? quid taces?  
St. pro di immortales, condicionem quous modi.  
PH. quin fabulare 'di bene vortant: spondeo'!  
St. eheu, ubi usus nil erat dicto, 'spondeo'

*tibi purior scitillo est.* I am even inclined to think that *scitillum* may be explained as a general term for anything very small: *miles scilis*, as Catullus says 86, 2. 502. Sp. reads *dis* 'bene vortat! spondeo'. But see exeg. note. 503. *erat* drops its final *t* and is thus reduced to a pyrrhic: for which we may refer to

493. *ille opulentissimus* 'that (much-envied) millionaire'.

494. *ad Acheruntem* (for the prosody comp. v. 525; see Introd. to Aul. p. XLVII) 'in the Acheron': this name is here treated like the names of towns or like *forum*, with which Plautus frequently uses *ad* in the sense of *apud*—*mortuos* 'after his death'. Lambinus appositely quotes instances from Lucian's *repara* & *dehya*: in which Philto's maxim is vividly enforced.

495. *mirum quin*, lit. 'it is strange why not'; this phrase has always an ironical sense; see the instances collected by Ramsay, *Most.* p. 148 sq.

496. *cluet*: see above, v. 309, and below v. 620, whence the meaning of the phrase appears to be 'in accordance with the true sense of the word'. Lambinus properly explains 'ita fuerit, ut nomen est, nampe mortuus'.

497. *hic* = *apud nos*, or *in hac condicione*.

498. *neglegere* 'slight', i. e. undervalue.

500. *quae res bene vortat* recurs below, v. 572.—*pactam*, sc. *sororem*, cf. below 1183. See also Poen. v 8, 83, Ac. *tuam mihi maiorem filiam despondeas*. Ha. *pactam rem habeto*. Ao. *spondens igitur!* Ha. *spondeo*. Curo. 674, *spondens, miles, mi hanc uxorem?* Tr. *spondeo*. (See also Gronovius, *Loet. Plant.* p. 344.)

501. *quousmodi* is the pronunciation required by the metre: Introd. to Aul. p. LVII.

502. In the same way Euclio (Aul. 255) says to Megadorus when bestowing his daughter upon him: *di bene vortant*. Below, v. 573, Lesbonicus actually employs the phrase in the act of betrothing his sister to Philto for Lyditeles.

503. Stasimus means that



dicēbat, nunc hic quom opus est non quit dicere.  
 LE quom adfinitate vōstra me arbitramini  
 dignum, hābeo vobis, Philto, magnam grātiā. 103  
 sed si hāec res graviter cecidit stultitiā mea,  
 Philto, ēst ager sub ūrbe nobis: eūm dabo  
 dotēm sorori: nam is de divitiis meis  
 0 solus superfit praeter vitam relicuos.

PH. profecto dotem nūl moror. LE. certūmst daro. 110  
 St. nostrāme, ere, vis nutritam, quae nos educat,  
 abalienare a nobis? cave sis fēcera.  
 quid edēmus nosmet pōtea? LE. etiam tū taces?

Introd. to Aul. p. xxv. To avoid this, Ritsehl admits Lindemann's transposition *dicto nil erat unus*. Sp. has a new reading *nil unus ubi erat dicto*. 502. The mes. read *de stultitiis meis* (or the sing.), but as in that reading the preposition *de* would be quite meaningless, I have adopted Bergk's ingenious emendation which has also met with Ritsehl's [not with Sp.'s] approbation in his second edition.

in other instances when Lebonicus ought rather to have refrained from saying 'spondeo' (v. 427 sqq.), he was ready enough with it; but now that a profitable *spondeo* presents itself, he hesitates and will not say the word.—An engagement was considered as a verbal contract or *stipulatio*, in which *spondeo* was the word used to confirm the transaction.

504. *Nic* is the adverb—in *haec* z. (It is difficult to see why Ritsehl should call this 'pernam incommodum' and exchange it for *huc*, a mere connective; *nunc hic* is surely no mere tautology: *hic* corresponds to *ubi* in the preceding line, and *nunc* enforces the notion of the present time in opposition to the imperfect *dicēbat*.)  
 505. *quem* stands, as it often does in the archaic writers,

where later usage would have required *quod* or *quoniam*.

507. *haec res* 'my fortune' (see above, v. 172).—*graviter cecidit* 'has collapsed heavily', = *perit funditus*.

508. *sub urbe* 'outside the gates of the town'; hence *suburbanus*, and the English *suburb*.

510. *superfit* = *superest*, occurs in Plautus, Pseud. 456, Stich. 592, Mil. gl. 356; among later writers Columella has it xii 1, 5.

511. *certūmst* 'I am resolved': see n. on v. 270.

513. *cave* is generally a pyrrhic in Plautus: Introd. to Aul. p. xxvii.

514. *etiam tu taces?* 'won't you be silent?' *etiam* is expressive of anger and vexation at Stasimus' presumption in interfering with the whole affair.

515 tibi egō rationem reddam? St. plane perīimus,  
 nisi quid ego conminiscor. Philto, tē volo. 115  
 PH. siquid vis, Stasime. St. huc concede aliquantūm. PH. licet.

St. arcāno tibi ego hoc dico, ne ille ex tē sciat  
 neve alius quisquam. PH. crēde audacter quid lubet.  
 520 St. per deos atque homines dico, ne tu illūc agrum  
 tuom aīris umquam fieri neque gnātū tui.  
 ei rei argūmenta dīcam. PH. audire edepol lubet.  
 St. primum omnium olim terrā quom proscinditur,  
 in quincto quoque sulco moriuntur boves.

515. *tibi ego* Sp. perversely. 521. *stis* is the reading of A (*stis* BOD, *stas* FZ): cf. Marc. 613 where *ne di stis* has been justly written by Camerarius (*deseriat* CD, *desieriat* B).

515. The same expression occurs Aul. 45.

516. *te volo*, sc. *conloqui*, a very common allipsis in conversational language: see below 717, 963, 1059; Capt. iii 4, 70; Mil. gl. 375.

517. *siquid vis*, sc. *operam do tibi*, 'I am at your service'.—*licet* 'it shall be done': v. 372.

518. *arcāno* 'in secret'; comp. below v. 556.

519. *crēde* 'entrust': v. 145.

522. *rei* should be rather spelt *re* to express the synizesis even to the eye and explain the fact of the entire absorption of the word by elision in this passage.—Philto is not so stupid as to believe in the disinterestedness of Stasimus in dissuading him from accepting the piece of ground; in his words *edepol lubet* we should recognise a certain humour which must of course be properly expressed by the actor.

523. *olim* has here its original meaning as the adverb of *ille* or, in its old form, *olus*—*illo tempore*, in later language *tum*: comp. Mil. gl. 2, *quam solis radii esse olim, quom eduxerunt, solent*. True. i 1, 46 *quom olim muscarum calcestris maculae*. Poen. i 2, 143 *quam mare olim est, quom ibi alcedo pullos educit suos*. Among later poets, Lucretius has *olim ubi* vi 148, which is imitated by Virgil A. v 125, cf. ib. viii 891 where he has *olim cum*. (In all other passages in Plautus *olim* has its usual meaning 'once upon a time'.)—*proscindere* 'is the technical term for the first ploughing'; Comparet on Virg. Georg. i 97; comp. also ib. ii 237, *validis terram proscinde iugis*.

524. *quincto* 4: 'quod servandum duxi, quavis rara et fortasse singularis in ipso numero [not in the proper name]



- 25 PH. apage. ST. 'Acheruntis oetium in nostrōt agro.  
tum vinum, priusquam cōctumst, pendet pūtidum. 125  
Lz. consuādet homini, crēdo. et si scelestus est,  
at mi infidelis nōn est. ST. audi cōtera.  
postid, frumenti quom alibi messis māmumast,  
10 tribus tāntis illi mīnus redit quam opēveris.  
PH. em istio oportet opēri morēs malos, 126  
si in opērendo pōssint interfieri.  
ST. neque ūmquam quisquamst, quofus ille agēr fuit,

ea sit scriptura,' BRUNN: cf. Mera. 66 where Ritschl has *quinto esse quoque* in his text, and *queto* in the reading of the first hand in B.

525. For the prosody of *Acheruntis* comp. v. 494; it is here indicated in B by the spelling *aecheruntis* 'notabili scriptura se fortasse vera', says Ritschl; but at all events this is not the spelling of Plautus himself, in whose age it was not usual to double consonants. (Sp. gives *Acch.* in his text.) *Acheruntis oetium* = *Oetis* ianua, or in Homer *'Albas rōlas*.

526. Cf. *coquere* uiam in Varro, de re rust. i 54. *mitte in apricis coquitur vindemia* sicut Virg. Georg. ii 522.—The expression *putidae ures* is used by Varro, cf. Non. 159, 23, and *pendens vinum* is a phrase quoted from Cato, de re rust. 147, by Gromovius, Lect. Plant. s. 245.—Of Porphyrio on Hor. M. i 20, 10 *pro vine uiam uocat* (Horatius); *peruicacia rōres*. *hinc contrarium* Plautus s. Tytenuis fecit, *vinum pro se dicens*.

527. *consuadet* is explained by Briz. 'he advises Phile not accept the land; but this he

does with the very best intention in the world, being always bent upon my interest'. *consuadere* is confined to Plautus: v. 573. Asin. 261. Mera. 143. — For *credo* see n. on v. 115.

528. at 'after all', or 'at least', often stands emphatically at the beginning of an apodosis: cf. Capt. iii 5, 25 sq. *ei ego hic peribo et ille, ut dixi, non redit: At erit mi hoc factum mortuo memorabile*, where Lindemann quotes Livy ix 1, *quodsi nihil cum potiore turis humani relinquatur inopi, at ego ad deos...confugiam*.

529. *postid* is the original form of the preposition *post* (comp. *autid* v. 548; both forms are originally ablatives ending in *d*: Orosius ii 199) which in later Latin survived in the compound *postidea*. See Ritschl Opusc. ii 270.

530. *tribus tantis minus* 'three times as little': cf. Boech. 1084, *secentis tanta reddam, ei vix, tibi, tanta* is so to say the noun qualified by *tria*—*illi*—*illie*, as it often is in Plautus. *illis* itself = *illi* + *es*.

532. *interfieri* occurs only here in Plautus.

- quin pēssume ei res vōterit. quoidū fuit,  
535 alii exolatūm abiērun, alii emōrtui,  
alii se suspendēre. em nunc hic quofus est, 135  
ut ad incitas redāctust. PH. apage a me istum  
agrum.  
ST. magis āpage dicas, si ōmnia ante audiveris.  
nam fūlguritas sūnt alternis ārborea:

538. The mss. AB read *a me*, but Plautus never uses *audire* *ab aliquo*, but only *ex aliquo*. Kampmann and Ritschl write, therefore, *ex me*. [The reading of CD *omnis me* would appear to be merely due to emendation, though I formerly admitted it in my text. I have now adopted Sp.'s emendation *ante*, a word easily obtained out of *a me*.] 539. If Ritschl had not added an explanation, it would be embarrassing to guess his intention in putting a form *alternis* in his text: but it is actually meant for a nom. plur. There is, however, not a single trace of this nom. plur. in *as* in the mss. of Plautus: and the line quoted by Ritschl (N. Exa. p. 117) has long since been explained by merely adding a note of exclamation: *quid iactitias insperatas! mōdo mi terep-*

534. *quofus* is explained as a gen. plural *massa* and *tem*. by Charisius p. 163, 2 K., and Bücheler on Latin decl. p. 46 quotes from the Lex agraria l. 90 *netes quis fertis quo quis eorum, quofus cum agrum esse oportet, cum agrum habeat*. (*quofus* B, *outum* A, *cistum* C, *citus* D: the usual reading *quorum* is a conjecture by Saracenus.) See also Wordsworth's Specimens of Early Latin, p. 107.

535. The old form *exolatūm* (or *exol.*) is in this place attested by the palimpsest and Nominus who quotes this line p. 123, 20. *exolatūm* is given by B Mera. 598, *exol.* by the same mss. Pseud. 1085.—*emortui* 'dead and gone', a more emphatic word than *mortui*. Orosius has the verb *emori* Off. iii 23, 6 and de rep. iv ap. Lactant.

Inst. v 11.—In enumerations like the present, *sum* may be omitted even in the comic style.

537. *ad iactitias* 'ad summam rerum perturbationem desperationemque' Glossae Placidii, p. 484. The same expression occurs Poen. ii 2, 38.—This expression was originally used of a game when one of the players was 'checkmate' in not being able to move one of his figures; he was then *ad iactitias* (sc. *calces*) *reductus*: *iactitias* meaning 'immoveable', from *ictus*, the technical term of moving the figures on the board.—*istum agrum* 'that land of yours'.

539. Places struck by lightning were considered accursed and unholy, and were fenced in. Trees struck by lightning were likewise regarded as *de-*



sués moriuntur ángina acrí acérrume:  
ovés scabráe sunt tám glabráe, em, quam hæc ést  
manus.  
túm autém Surorum, génuš quod patientíssimumest  
hominúm, nemo exstat qui íbi sex mensis víxerit:  
íta. cúnci solstitíali morbo decídunt.

*aere in solum* (Pomponius ap. Non. p. 500, 36). See on the whole question my observations in the *Jahresbericht* edited by Bursian, 1873, p. 437. I have now adopted Sp.'s emendation *alterius* (sc. *vicitus*), for which see Sp.'s preface p. ix. 540. *acri* is not in the ms., but was added by Haupt in conformity with the Plautine fondness for paronomasia. (Hitschl of course writes, *angined acerrume*.) Without the addition of *acri* the expression *acerrume mori* (which does not occur elsewhere) would be rather harsh. Sp. writes rather languidly *anginast acerrume*.

*vetas or infelices: cf. triste lignum* Hor. Od. ii 13, 11. Festus says: *fulguritum id quod est fulmine ictum, qui locus statim feri putabatur religiosus*. See also Gronovius, Lect. Plant. p. 345 sq.

540. *angina* is also used by Lucilius ap. Non. p. 35, 10, xxi 38, p. 122, ed. L. Müller, *insperato abijt quem una angina sustulit hora*, and Seneca *Sammonicus* v. 282, *angina verò tibi mixtum sale pocit acetum*. Lucian Müller (in Hitschl's Pref. p. 67) who quotes these passages, justly assumes the derivation of this word from *dyxōy*: (see now also L. Müller's Lucilius, p. 307). Comp. *thermopolium* and *thermopolis*.

541. *haec manus* 'my hand': in saying this he shows his hand.

542. *tum etiam* 'then again'.—Syrian slaves were held to be very strong and powerful: see the comm. on Juvenal vi 351.

Martial ix 2, 11; 23, 2.

544. *morbus solstitialis* occurs only here: it would naturally mean an illness occurring about the time of the summer-solstice, i.e. at the hottest time of the year; a kind of fever. Comp. Pseud. 38 sq., *quasi solstitialis herba paulisper fuit: Repente exortus sum, repentine occidi*. Paulus Aegin. c. vi, *cupularis terti phlegmonē rōe vepi κεφαλή καὶ πυρεγας ποδών*. Hippocr. de aere, aquis et locis p. 31 ed. Petersen: *ἐν τῷ δὲ τῷ φθινορροῦ ἀμφοτέρω καὶ μᾶλλον θέρων*.—*decidunt* 'they fall to the ground': cf. Poen. ii 37 sq., *quemquem visco offenderant, Tam crebri ad terram decidebant* (so Camerarius, the ms. have *acid.*) *quam pira*. The word *decidere* is also euphemistically used to denote 'dying': comp. Hor. Carm. iv 7, 14 *nos ubi decidimus quo pater Aeneas, quo dives Tullus et Anani, Palus et umbrae*

545 PH. credo ego istuc, Stasime, ita esse: sed Campanus genus multo Surorum iam antedit patientiam.  
sed is est ager profecto, ut te audivi loqui, malos in quem omnis publice mitti decet: sicut fortunatorum memorant insulas,  
550 quo cuncti, qui aetatem egerint castè suam, conveniant; contra isto detrudi maleficos aequom videtur, qui quidem istius sit modi.

547. *testes* Sp. with the ms. and this is indeed quite possible, though I still prefer R.'s and Bothe's emendation.

*sumus*. Epist. ii 1, 36 *scriptor adhuc annos centum qui decedit*.

545. *istuc* 'that which you say'.—*Campanus* 'pro Campanum' is attested by Nonius p. 486, 24 and by A: Brix justly compares *Picrus* and *Picenus*.—The unfortunate inhabitants of Capua had, after an unsuccessful rebellion, experienced the full rigour of the Roman senate, and a 211 (at least twenty years before the performance of the Trinummus) a considerable number of citizens had been sold as slaves. The taunt implied in the present passage is very bitter and unfeeling: Philto says that now (*iam*, after the lapse of twenty years) the formerly luxurious inhabitants of Capua have become so inured to the degrading treatment of slaves and to hard work as to surpass even the Syrians.—See also Mommsen, H. of Rome i 639 (sec. ed.)

546. *antedit* = *antedit*, is a compound repeatedly found in Plautus: Cas. iii 2, 9 *qui postquam amo Carinam, magis mundis* (so G. Hermann) *munditiss*

*munditiam antideo*. Cistell. ii 1, 8 *qui omnis homines cupero antideo cruciabilitatibus antei*. Bacch. 1069, *solds ego omnis longe antideo stultitia et moribus moris*, according to which line we should not hesitate in correcting Persa 779, *solds ego omnis facile antideo* (the ms. have *omnibus antideo facile*). Terence never uses this form.—The old form of the preposition, *antid*, is in origin an ablative: Oerssen i 199, 784. See above v. 539.—The usual form *antedit* occurs Amph. ii 2, 18.

547. *ut te audivi loqui* 'to judge from your words'.

549. Comp. Hesiod *Ἔργα* 170 sqq. καὶ τοὶ μὲν πολέων ἀρχὴν θυμὸν ἐχέοντες 'Es παρὰ τὸν νόμον τὰς' *ἄκαρτος βαθυλόγος*, 'Ὀλβιον ἔσται, τοῖσιν πολυπλοκαῖς καρπὸν τῆς ἐρεῆς θάλλοντα φίλοι φίλοι τρεῖς ἀρεῖς. See also Horace, Epod. xvi 41 sqq.

551. *istuc* = *in istum agrum*, whence also *qui* in the next line.

552. *quidem* insinuates a sly doubt on Philto's part as to the truth of Stasimus' exaggerated description. (We should take



ST. hospitium et calamitatis. quid verbis opus?  
quam vis malam rem quaeras, illic reperias.  
PH. at tu hercle et illic et alibi. ST. cave sis dixeris  
me tibi dixisse hoc. PH. dixisti tu arcanis satis. us  
ST. quin hic quidem cupit illum apse abalienari,  
siquem reperire possit, quoniam os sublinat.  
PH. meus quidem hercle numquam fiet. ST. si  
sapias quidem.  
lepide hercle de agro ego hunc senem deterrui:  
nam qui vivamus nil est, si illum amiserit. 155

556. dixisti A, tu having been added by B. Sp. prefers the reading of the other mss. dixisti, which renders the addition of tu unnecessary. 558. quod Sp., for which see the exeg. notes.

qui quidem = et quidem (s.)  
Having, however, previously determined to refuse the land, he does not care to enter into a discussion of Stasimus' account, but in his own moralising manner treats it as a joke.

558. With the expression hospitium calamitatis ('a place in which all calamities are hospitably admitted'), cf. above, 814 damni conciliabulum, and the peculiar use of hospitium below v. 678. For the special use of calamitas comp. also Cato, de re rust. 85, sedem in locis validis, non calamitosis. So also praedium calamitosum id. praef. 1. A somewhat similar joke occurs Amph. i 1, 140, where the timid Sosia observes certe adveniens me hic puerus hospite accepturus est.

554. quam vis malam rem 'anything be it ever so bad': see v. 380.—quaeras 'you may look for it' and be sure to find it.

556. Philo means that a slave like Stasimus is sure to find malam rem (punishment, especially flogging) both there

(on that devoted land) and elsewhere: in fact that he can never escape from it.

556. arcanis should be understood as the dative, not as an adverb. 'Be sure, you have confided your secret to one that can keep it.'

557. quidem drops its final m, and thus quidem cupit form a proclitic together.

558. os sublinere 'to cheat' (comp. the German 'einen anschnieren') is a pretty frequent expression in Plautus: see my n. on Aul. 680.—The hiatus quod os should not be changed against the mss.: cf. v. 604. This may possibly be an isolated trace of the old spelling quodet, as Bücheler thinks, Lat. dekl. p. 59. See also v. 588.

559. For quidem hercle see Introd. to Aul. p. XLVI, n. 2.

560. The hiatus in de agro (s) is legitimate: see Introd. Aul. p. LXX.

561. qui = unde. — amiserit, sc. eras, with a somewhat sudden change of the subject.

PH. redeo ad te, Lesbonice. LE. dic sodes mihi, quid hic est locutus tecum? PH. quid censet homost,

vult fieri liber, verum quod det non habet.

565 LE. et ego esse locuples, verum nequiquam volo. ST. licitumst, si velles: nunc, quomodo nil est, non licet. 156

LE. quid tecum, Stasime? ST. de istoc quod dixi modo:

si ante voluisses, esses: nunc sero cupis.

PH. de dote mecum conveniri nil potis:

570 quod tibi lubet, tute agito cum gnato meo.

nunc tuam sororem filio posco meo: 170

quae res bene vortat. quid nunc? etiam consulis? LE. quid istic? quando ita vis, di bene vortant, spondeo.

565. Against the authority of the palimpsest, Ritschl (and Sp.) adopt the bad spelling nequiquam: see on v. 440. 568. The mss. read ante, which does not occur in any other place in Plautus (he says either antehac or ante); but is it impossible to see in ante a mistake arising from the old form antia?—postes is used by Plautus together with postia and post. 569. convenire nil potes the mss., the passive infin. is due to an emendation of Aeidallus, and potis is by Fleckenstein. Sp., however, prefers potest.

562. sodes 'if you please': see v. 244.

563. quid censet? i. e. you may easily imagine the subject of our conversation, he being a slave and naturally desirous to gain his freedom.

566. licitumst 'you had an opportunity once'. — nil est 'when your money is gone' = in re perdit v. 609.

567. quid tecum, sc. loqueris 'what are you muttering to yourself?' Stasimus now more boldly and impertinently repeats his former observation.

569. For potis see n. on v. 80.

570. quod tibi lubet 'as it

pleases you'.

572. etiam consulis 'do you still consider?' cf. Capt. iv 2, 112 dubium habebis etiam, cunctis quomodo turem tibi? See also Amph. 881, etiam muttis? ib. 571, rogasne, improbe, etiam, qui ludos facis me!

578. quid istic 'adverbium est aegre concedentis et velut victi' Donatus on Ter. Eun. ii 8, 97: we should supply faciam: 'what shall I do, as you are so pressing? As it needs must be, I say' etc. Brix quotes the full expression quid istic verba facimus from Epid. i 2, 40.



PH. numquam édepol quocquam tam éxpectatus filius

natús, quam est illud 'spóndeo' natúm mihi.

St. di fortunabunt vóstra consilia. PH. ita volo. 172

i hac, Lésbonice, mécum, ut coram nuptiis 179

dies cóstitutatur: eódem haec confirmábimus. 180

Lx. sed, Stásime, abi huc ad meám sororem ad Cálliclem: 176

D dic hóc negoti quó modo actumst. St. ibitur.

Lx. et grátulator meae sorori. St. scilicet. 179

Lx. dic Cállicli, me ut cóvenat. St. quin tu i modo. 182

575. *gnatus* Sp. against the mss., but in conformity with R.'s conjecture. Then again *gnatus*. 582. In the first edition I had followed R. in reading *med ut consentat*. St. i modo. But

574. *expectatus* 'welcomed, long wished for': see n. on Tr. Ad. 109.

576. *fortunare* 'est prospérare et omnibus bonis augere' Nonius p. 109, 14; the word occurs in such good wishes as the present in Cicero and Horace.—*ita vole* 'I hope so'.

577. *coram* in the presence of the parties concerned, i. e. Lynceus and yourself (the young lady's opinion is not asked, her consent being considered a matter of course).

578. *eódem* (abl., the first two syllables being contracted by synizesis) 'on the same occasion', i. e. at the same time, at once. (This is very common in Pl., see Pareus' Lexicon Plant. pp. 189 and 514.) We should supply *opera*, which is actually added Most. 1039. Bock. 49. Capt. 208. So also *me, m. opera*: comp. Freund.

580. *pot que opera credam tibi*, *Vis opera alligam fugitivum canem agnatis lacibus*—haec

means the point concerning the dowry.

580. Observe the indie. *actumst*, instead of which we should use the subj. in classical language. But the sentence dependent on *dic* and similar imperatives is not felt as an indirect question in early Latin. Comp. e. g. Men. 148, *dic mihi in unquam tu vidisti*, where we might use a colon instead of the comma. In such instances we may also (as Briz does) consider *hoc negoti* as the object of *dic* (per prolepsin), to which *quo modo actumst* is added as an epexegetic sentence.

581. *scilicet* is ironical 'that is a matter of course': that is very common in Pl. you might have saved yourself the trouble of telling me to congratulate your sister.

582. It produces rather a comic impression that Stasimus should now urge his master to go, though originally he was ordered to go (v. 579). Hence also *quin tu* 'why, you had

Lx. de dôte ut videat quid facto opus sit. St. i modo.

Lx. nam certumst sine dote haud dare. St. quin tu i modo. 180

585 Lx. neque enim illi damno umquam esse patiar. St. ábi modo. 182

Lx. meam négligentiam. St. i modo. Lx. nulló modo

aequóm videtur quín, quod peccarim, St. i modo:

Lx. potíssimum mihi id ópat. St. i modo. Lx. ó pater,

en únquam aspiciam te? St. i modo, i modo, i modo.

*med* is not warranted by the mss. and the words *quin tu* should not be thrown out: see the exag. notes. My present reading agrees with Sp. and differs from the mss. only in *consentat* instead of *consentat*. 583. *quid opus sit facto* Sp. from Camerarius. I follow Ritschl. 584. *dari* Sp. against the mss. But the lengthening of the final *e* in *dare* is quite justifiable here in the metrical pause. 586. Sp. reads: Lx. *ita numquam*. St. i modo. This is mere guess-work.

better go', instead of ordering me off.

583. For the constr. *opus est facto* see n. on Ter. Andr. 490.

584. *certumst*: see n. on 270, 511.

585. For the shortened ending of the imperative *dóti* see Introd. to Aul. p. xxviii.

587. For the construction *non aequom quin* comp. *mirum quin*, v. 495. In both *quin* has its original sense 'why not'. It may be translated 'except that', but the original sense can be distinctly traced. Plautus uses *quin* in very many phrases and sometimes with considerable freedom.

589. *en unquam* 'sequendo', Paulus Festi, p. 76 M.; it occurs also Rud. 987, 1117; Ter. Phorm. 329, 349 (probably also Pl. Men. 148, 925) and is in the mss. always spelt as one word; but from the Virgilian passage, Eol. viii 7 sq. *en erit unquam ille dies*, it appears that we should separate it into two words, in accordance with its origin; as has always been done in another passage of Virgil, Eol. i 67, *en unquam patrios longo post tempore finis*. This was first pointed out by Lambinus; the whole subject has been recently discussed by O. Ribbeck, Lat. Part. p. 24.



- 0 Læ. eo: tu istuc cura quod te iussi: ego iam hîc ero. 191  
 St. tandem inpetravi abiret. di vostram fidem, 192  
 edepol re gesta pèssume gestam probe,  
 si quidem ager nobis sálvos est: etsi ádmodum  
 in ámbiguo est etiám nunc, quid ea ré fuat.  
 3 si is álienatur, áctumst de colló meo;  
 gestándust peregre clúpeus, galea, sárcina. 193

effúgiat ex urbe, tibi erunt factæ nuptiæ:  
 ibit statim aliquo in máxumam malám crucem.

590. eo has been appropriately added by Ritschl. Sp. keeps this line in its original place, after 578, but in the following shape: Læ. t. 64, istuc cura quod te iussi. St. ego iam hîc ero. 594. The metre of the line is not very elegant, though Ritschl justly says that *etiám nunc* should be considered as one word—or rather, *nunc* is enclitic, as it is in many passages. 596. After this line Ritschl has justly assumed a gap, the transition from Stasimus to the new subject of *effúgiat* being too sudden even for the carelessness of the conversational style: Plautus would at least have added (*per* or *tempus*, meaning the master. Sp. does not believe in this gap. 598. *statim* is Brix's emendation of the ms. reading *istec*. Sp. prefers reading *ibit* *istec*.

591. Brix has collected instances from Plautus in which *ut* is omitted after *suadere* (v. 681, Asin. iii 3, 54), *mandare*, *edigere*, *dicere*, *orare*, and *regere*.—*di vostram fidem* 'admirantis adverbium cum exclamations,' Donatus on Ter. Andr. iv 3, 1.

592. Though we have got through our money, yet we have been lucky in getting such a good husband for Leobonice's sister—if only we can manage to keep the land.

594. *sum sum fuit* and *fuit* occur in a considerable number of passages;—'cas fortis cum acrisi Græcorum formis quas sunt *phi phi phi* conferre possumus.' G.

Curtius, Stud. v p. 487, who observes that these forms are by no means of the same sense as *sum*, but rather *-sum*, or Greek *γέφυμα*. Above v. 267, *ne sum* should be translated *ne γέφυμα*. Curtius' whole paper 'de acrisi latini reliquiis' opens up entirely new views, and should be read by all who are interested in Latin grammar.

596. *actumst de collo meo* 'then it is all over with my neck' which will in that case have to carry the heavy weight of the helmet—though it is strange that the helmet should not be mentioned in the next line.

598. In the time of the New Attic Comedy the system of

- latrócinatum aut in Asiam aut in Ciliciam.  
 600 ibo hîc quo mi imperátumst: etsi odi hânc domum,  
 postquam éxturbavit hîc nos nostris aédibus. 200

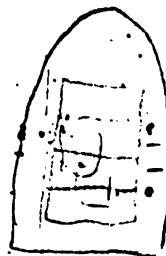
keeping large armies of *mercenaries* was in vogue among the numerous kings and princes who had divided the great conquests of Alexander between themselves, and who were continually at war with one another. The bragging officer (*miles gloriæ*) and the dissolute young man who will not obey his father's commands (a. g. in Terence's Hædon timorumenos) are figures of these wars with which the adaptations of the Roman poets have rendered us familiar.

599. *latrócinari* is the usual expression for *mercenary* in Plautus: cf. *latro mercenarius*, Mil. gl. 74, 949, Stich. 185,

Poen. iii 3, 50, 53; and especially Bacch. 20, *latronem suum qui cure vitam vendidit*. Varro de l. l. vii 52 M. derives these expressions from *latro* 'merces'. According to Vanílek, Etym. Wörterb. p. 145, there is a Latin root *la*, *lav* 'to gain, win', whence come *lastrum*, *Lastræ* (the goddess of thieves), and *latro*.

600. *quo*, *se*, *ut* *irem*.

601. *hic*, the present possessor.—The interval between the second and third Act was no doubt filled up with music: cf. Pseud. 578 (at the end of the first Act), *hibeo vos intereo hic oblectaverit*.





## ACTVS III.

## CALLICLES. STASIMVS.

CA. Quó modo tu istuc, Stásime, dixti? St. nótum erilem filium III 1

Leóbonicum suám sororena despondisse: em, hóc modo.

CA. quod homini despondit? St. Lusitell, Philtonis filio.

603 sine dote. CA. sine dôte ille illam in tantas divitiás dabit?

nón credibile dicis. St. at tu nullus edepol créduas.

603. Instead of *despondisse*, em the mss. read *despondissem*, felicitously emended by Ritschl. Sp. adopts once more the old reading of Camerarius: *despondissem* (without em) 'verbi forma valde dubitabili' according to Ritschl. 604. *dicis* Sp. with BGD; I follow R. (*dicis* is defended by Tuffel; see Lorenz, Jahresber. i p. 408).

Act III. Sc. 1. Stasimus, having informed Callicles of the agreement between Leobonicus and Philto, comes out of the house with him.

602. *quó modo*: see Intro. to Aul. p. xxiii. — *erilem filium*, 'young master', is the usual expression in the mouth of slaves.

603. Em, being an interjection, is not elided: cf. *ehu* v. 508. — *em hoc modo* expresses a certain impatience on Stasimus' part; he has told it him several times already, but Callicles is slow to believe it.

604. For the hiatus in *quod homini* cf. above 558.

605. Observe the variation of the accent in *sine dote*? *sine dote*. — For the accentuation *dote* comp. *illú* 624, *esse* 629. Cf. Cist. ii 3, 57 *qui Alcestimarcho filiam suam despondit in divitiis maximas*.

606. *creduas* is a form of the same root as *duas* Aul. 286 where see my note. — *nullus* in the comic poets and the affected style of their imitators in the second century after Christ frequently stands for an emphatic *non*.

si hóc non credis, égo credidero. CA. quid? St. me nili pëndere.

CA. quám dudum istuc aut ubi actumst? St. sileo, hic ante ostium:

tám modo, inquit Praenestinus. CA. tánton in re pérdita

610 quam ín re salva Leóbonicus fáctus est frugálior? St. áttque equidem ipse ultro venit Philto oratum filio.

CA. flagitium quidem hércle fiat, nisi dos dabitur virgini.

póstrmo edepol égo istam rem ád meá attinere intéllego.

612. *med* is the reading of Reiz, Bothe and Ritschl, me of the

607. *me nili pëndere*, i.e. I shall be quite convinced that I don't care a fig whether you believe it or not. Stasimus is by no means polite to Callicles: see v. 600.

608. *quam dudum* ('how long since') occurs in the same manner as here, instead of *quam diu est ex quo*, Aul. ii 4, 43, *quam dudum tu advenisti? istuc, quod tu dicis*.

609. *tám modo* is attested by Festus p. 359, 5 as a peculiarity of the dialect of Praeneste, and the same I have restored to a line in the Capt. 863 where Hegio asks *tám modo* and Ergasilus answers *et rárú* *Prænestinú*. Plautus derides the Praenestine dialect (which had no doubt a somewhat rustic character) in another passage also, Truc. iii 3, 23, where *conia* for *ciconia* is attributed to it, and Bacch. 24 the Praenestines are ridiculed as braggards, *gloriosi*. — *res*, both here and in the next line, means 'fortune'.

610. *frugálior* does the duty

of a comparative of *frugi* (Public School Latin Grammar, § 29, 4), *frugalit* itself not being used by the comic writers or anywhere else. Callicles supposes that Leobonicus had arranged his sister's engagement by a prudent transaction with Philto or Lysiteles.

611. For *equidem* with a third person see n. on v. 553. *ipso* and *ultro* jointly express the same idea: Philto came unasked, entirely of his own accord, without Leobonicus taking any step in the affair. — *oratum filio*, 'to plead for his son'; the dative being the so-called dat. commodi. This sense of *orare* appears very clearly in the subst. *orator*; comp. e.g. the beginning of the prologue to Terence's *Hauton timorumenos*.

612. *flagitium* 'scandal', a somewhat stronger expression than *rumor* v. 640.

613. *postremo* means the same as *quid verbi opus*, or *ut* (uno) *verbo dicam*: cf. 603.



ibo ad meum castigatorem atque ab eo consiliū petam.

615 St. propemodum, quid illuc festinet, sentio et subolet mihi:

ut agro evortat Lesbonicum, quando evortit aedibus.

o ere Charmidēs, quom apenti hic tua res distrahitur tibi,

utinam te rediisse salvom videam, ut inimicōs tuos eliscare et mihi, ut erga te fui et sum, referas grātiā.

620 nimium difficilēst reperire amicum ita ut nomēn cluet,

quod tuam quom rēm credideris, sine omni cura dormias.

sed generum nostrum ire occillum video cum adfini suo.

nescio quid non satis inter eos cōvenit: celerī gradu

man.; ad me pertinere Sp., but surely it is much sounder criticism to adopt med. 617. *Charmidēs* Sp. with the mss. 622. *ocillum* Sp. with the mss., but such forms I should once for all exclude from the text of a school-edition.

614. *castigatorem*, Megaroides. It should be observed that in early Latin the verbal nouns in *tor* (*tor*) do not always bear the sense of being a habitual or perpetual agent, but are often used of a person who has only once executed the idea of the verb. Here e.g. *castigator* is not he who always or habitually blames Callicles, but who has done so only once—qui nuper me castigavit.

615. For *subolet mihi* 'I have an itching of it' (cf. below 626.) see n. on Anl. 214. But *sentire* also means 'I smell',

comp. the French *cela sent mal*. 617. *quom*, though causal, takes the indicative according to the habit of archaic Latin.

619. The character of Stasimus is very happily delineated: in spite of his roguery he is attached to his master, but even in this attachment remains delightfully selfish. *ut*=quod talis, as in Greek οὕτως; might stand instead of *ut*, *cū*, *quod*, *ut*=quod talis, as in Greek οὕτως.

620. *ita ut nomen cluet* 'in the true sense of the word', cf. v. 496.

621. For *sine omni* see n. on v. 330 and Introd. Anl. p. XLIII.

eunt uterque: illē reprehendit hūc priorem pāllio.  
625 haud ei euscheme astiterunt. hūc aliquantum ap-  
cessero:  
est lubido orationem audire duorum adfinium.

### LYSITELES. LESBONICVS. STASIMVS.

Lv. Sta flico: noli avorsari, neque te occultassis mihi.

Lx. pōtin' ut me ire, quō profectus sūm, sinas?  
Lv. si in rēm tuam,

625. *haud* (or *haut*) in *euses* mea the mss., whence Camerarius elicited *haud illi euscheme*; instead of *illi*, R.'s et seems to have more probability. *ineuscheme* (without et or *illi*) Hand, Bergk, Sp. 628. The mss. give *quod*, which Ritschl keeps and considers as the old form of *quo* (Sp. follows him). I have

628. *nesciequid* should be taken as one word 'something or other'.

624. *eunt* is monosyllabic by way of synizesis: cf. also Cist. i 1, 89; Poen. i 2, 117 and Introd. to Anl. p. LVII.—*pallio reprehendere* occurs again Epid. i 1, 1 and Mil. gl. 59 sq.

625. Stasimus is surprised that two such gentlemen as Lesbonicus and Lysiteles should conduct themselves in the street in such an undignified manner: slaves might run and walk fast, but a man of free birth would as a matter of course walk slowly. For *euscheme* cf. Mil. gl. 213, edge, *euscheme herole astitit et dulcis et comœdices*, on which line Lorenz quotes Most. 614, *musice*; Pers. 29 *basilice*; Stich. 641 more (*musice*); Pseud. 1368 *prothyme*; Persa 806 *graphice*;

Bacch. 248 *pancratice atque athletic*; Epid. i 1, 18 *pugilice atque athletic*.

626. *est lubido*=labet, whence the following infin.; cf. below 865. So Bacch. 416, *est lubido hominis suo animo obsequi*. Pseud. 552, *lubidos ludos tuos spectare*. Persa 121, *lubido coeperet convivium*, cf. ib. 188, 807 sq.; Ep. i 1, 87; ii 2, 56. (E. Walder, *Infin. bei Pl.*, p. 81.) The comic writers are frequently somewhat loose in constructions of this kind: a remarkable instance of this is found in Ter. Phorm. 885 sq., *summa eludendi occasio mihi nunc senes Et Phaedrias eorum adimere argenteriam*.

So. ii. 627. From this line it appears that *ille* (v. 624) means Lysiteles. *occultassis*=occultaveris, occultaveris.



- Lesbonice, esse videatur, glóriæ aut famæ, sinam.  
 630 LE. quod est facillimum, facia. LV. quid id est?  
 LE. amico iniuriam.  
 LV. neque meumst neque facere didici. LE. indoctus  
 quam doctus facia.  
 quid faceres, si quis docuisset te ut sic odio essés mihi?  
 bene quom simulas facere mihi te, male facia, male  
 consulia.  
 LV. égone? LE. tuna. LV. quid male facio?  
 LE. quod ego molo, id quom facia.  
 635 LV. tuæ rei bene consilire cupio. LE. tûn mi es  
 melior quam ego mihi?  
 at sapio, satis, in rem quæ sint meam, ego con-  
 spició mihi.  
 LV. an id est sapere, ut qui beneficium a benovo-  
 lente repudies?

thought it more prudent to adopt *quo*, the correction of FZ.  
 638. *tunc* Sp. following in the wake of Bothe. But in *rem*  
*gloriæ tuæ* *est* is peculiar Latin!

639. *in rem tuam est* 'it is to your advantage'. Briz takes *gloriæ* and *famæ* to be genitives dependent on *rem*, for which he quotes Persa 542, *in sentis rem*; but the instance is not exactly parallel, *center* being a concrete noun, and *gloriæ* and *famæ* both abstract ideas. I am rather inclined to assume a loose construction which should be completed in this way; *et gloriæ est famæ tibi esse videatur*. Lambinus would seem to have felt the same; he says 'enim non dixit *gloriæ est famæ*!'

641. For *meumst* see n. on 183. Here the difference is *neque meum ingenium natura* the comparison *est neque didici ab aliis in facere*.

652. *odio* (or *quicquid*) *esse*

*alius* is a common expression 'to be troublesome to a person'.

634. *tunc* ('you indeed') is the regular form of an emphatic answer to a question like *égone*. — *ne* (commonly, though erroneously spelt *nae*) is in good Latin only used with personal and demonstrative pronouns, and *tunc* is the only phrase in which it stands after the pronoun. Cf. Capt. 857; Epid. iv 2, 6; Stich. 685, from which instances Monk. 955 has been corrected.

635. *ut a me*, i. e. can you discern my advantage better than I can myself?

636. *conspició* is, as Briz observes, but rarely used of mental sight, i. e. intelligence.

637. *ut qui*: see n. on v. 464. The best instance to show

LE. nullum beneficium esse duco id, quom quoi facias non placet.

scio ego et sentio ipse quid agam; neque mens officio migrat,

640 nec tuis depellat dictis quia rumori serviam.

LV. quid ais? nam retinéri nequeo quin dicam ea quæ promeris—

Itan tandem hanc maiores famam tradiderunt tibi tui,

ut virtute eorum anteperta per flagitium perderes atque honori posterorum tuorum ut vindex fieres?

645 tibi paterque avosque facilem fecit et planam viam ad quaerendum honorem: tu fecisti ut difficilis foret,

culpa maxima et desidia tuisque stultis moribus.

647. *maxime* 'libri cum 4: quod non intellego.' R.; *maxime* is Bothe's emendation, but Sp. retains the ms. reading.—Instead of *stultis*, Plautus probably wrote *moris* (cf. 669), by which we

that *qui* is not the nominative, but an abl. of mode, is Asin. III. 1, 2 *an ita tu's animata, ut qui expers matris imperitis es?*—a *benefolens* is said in rather a loose manner, instead of *benef.* a *benefolens* tibi oblatum. Observe again that Pl. uses *benefolens* as a subst.

638. For *benefolens* see v. 185.

639. For the ablative *officio* see n. on v. 265. (The common construction would be *officium migrare*; Gronov. Lect. Plant. p. 246 sq.)

640. *rumori servire* 'to be the slave of the talk of people', i. e. to care for it and act so as not to incur any *malos rumores*. So *gloriæ, famæ servire* in classical Latin.

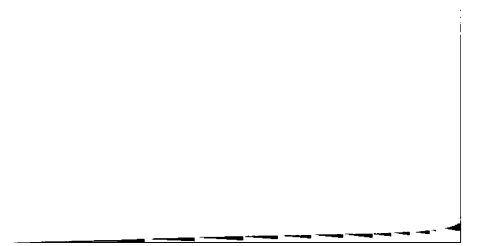
641. *Ipsitales* is provoked that Lesbonice who until now

has certainly lived in utter disregard of rumor should resist his kind intentions in undue appreciation of the current notions of people.—*promeris* (= *promeraris*) is used by the best writers both in a bad and a good sense.

642. *Itan* = *ecce consilio*: 'did they bequeath to you an unsullied name that you should waste their thrifty gain?'

643. *anteperta* is a well-attested form instead of *anteperita*; for the change of *e* to *a* comp. *expers* *impertire*, and *acquiescere* above, v. 466.

644. *vindex* is the reading of the ms. Lesbonice is represented as the murderer of the fair name of his progeny: posterorum honorem, ut ita dicam, ingulavit. The expression is, however, quite isolated.



praecēptavisti, amōrem tuom uti vīrtuti praepō-  
neres:

nūnc te hoc facto crēdis posse optēgere errata?  
aha, nōn itast.

650 cāpe sis virtutē animo et corde expelle desidiū  
tuo.

In foro operam amācis da, ne in lēctu amicae ut  
sōlitus es.

Atqui istum ego agrum tibi relinqui ob eā rem  
denixē expeto,

ut tibi sit qui te conrigere pōsis: ne omnino ino-  
piam

cīves obiectāre possint tibi, quos tu inimicōs habes.

655 Lx. omnia ego istaec quā tu dixisti scio, vel ex-  
nāvero:

should obtain a paronomasia quite conformable to his style.  
A. KIRCHHOFF. 649. *facto BCD, facto A*; R. adopts the latter,  
Sp. the first. 651. *in lectu* Brugman, Comm. soc. phil. Bonn.  
p. 96 (see Jahresbericht vol. I p. 455); Sp. justly adopts this form,  
for which see the notes. *intellect B, in lecto A*. 652. *atque*  
Sp. with the mss., I follow R.

649. *praecēptare* is usually  
joined with an infinitive, and  
this is the only place where a  
sentence with *ut* follows.—The  
accentuation of the molossic  
word *virtuti* may be compared  
with *fortitudo* v. 410.

649. *hoc facto* 'by your pre-  
sent conduct': see n. on v.  
129.

651. Cf. Ter. Ad. 322, *etiam*  
*quam vellem etiam necesse amicos*  
*operum meos esse dari*. *lectus*  
appears in some places with  
cases formed according to the  
fourth declension; the gen.  
*lectus* is attested by Priscian  
vi 73 in Pl. Amph. 513; Ter.  
Hauton tim. 125 the acc. plur.  
*lectus* is found in the cod.  
Vatic., and Eun. 606 in *lectu*

seems to result from the vari-  
ous readings. It is a merit of  
O. Brugman to have pointed  
out the existence of these forms.

652. *istum agrum* 'that land  
of yours'.—*denixē* (an adverb not  
yet registered in our dictiona-  
ries) is attested by Placidius  
gloss. p. 459 '*denixē, enixē*',  
and as that glossary is to a  
great extent founded on Plautus,  
*denixē* is no doubt right in  
putting *denixē* into the text,  
though our mss. give *enixē*.

653. *qui* is the ablative.

655. *vel* 'and even'; it is  
properly 'order me' and I will  
put it down in writing.—*enig-  
nāvero* occurs only here and Livy  
I 20, 5.

ut rem patriam et glōriam maiōrum foedarim  
meum.

scibam ut esse me deceret, facere non quibām  
miser:

ita vi Veneris victus, otio aptus in fraudem incidi.  
sed tibi nunc, proinde ut merere, summam habeo  
gratiam.

660 Lx. At operam perire meam sic et te haec dicta  
spernere

perpeti nequeō: simul me piget parum pudere te. et  
et postremo, nisi mi auscultas atque hoc ut dico  
facis,

tūte pone te latebis facile ne inveniāt te honor:

658. *vinctus* the mss. followed by Sp.; *victus* R. Then  
again Ott. Artus A, which I think means *otio aptus* (and so  
R., Sp.), but BCD have *otio captus*. 659. See exeg. note. Sp.  
has et at the beginning of the line, which has been corrected by  
Brix. 660. *dicta* R., *corde* Sp. The mss. combine both, thus  
corrupting the metre.

658. *ut* commences an epex-  
egesis of *istaec*.—*foedare* is said  
by a zeugma, as *rem foedare*  
cannot be said by itself.

657. For *scibam* see n. on  
Aul. 49.

658. *aptus* 'conexum et col-  
ligatum significat', Nonius p.  
234. 'comprehendere' antiqui  
vinculo apere dicebant Paul.  
Diacon. pp. 18, 19.

659. It is only now that  
Lesbonicus understands Lyri-  
tales' motive in refusing to ac-  
cept his land. The mss. read  
*summas habeo gratias*; but  
Plautus always has *gratia* in  
the singular, meaning 'thanks',  
or *grates* in the plural.

660. *haec dicta* 'my words'.

661. *piget* drops its final  
i; Introd. to Aul. p. xxxiv.

662. For *postremo* see n. on

613.—*auscultare*, meaning 'to  
obey' (origin. 'to lend an ear  
to'), always governs the dative,  
whence Freund justly wrote *ut*  
here instead of *me* of mss.—We  
should explain *ita facts ut dico*;  
comp. Merc. 554, *haec ut dico*  
*facile persequar*.

663. Brix explains this as an  
allusion to one of the habits of  
the *scurras* (v. 203) which is  
mentioned Poen. III 2, 85 *faci-  
unt, scurras quod conserunt*;  
*ponunt eos homines leant*. They  
used to place their umbrae or  
parasites behind so that they  
could not be easily perceived.  
If so, the present expression is  
still an *équivoque*, as it would  
mean that Lesbonicus places  
his dissolute self before his  
respectability and thereby ob-  
scures himself.



in occulto iacēbis, quom te mārume clarū volea:  
663 pāmōvi equidem, Lēbonice, ingēnium tuom inge-  
nuom admodum:

scio te sponte nōn tuapte errāsse, sed amorē tibi a  
pēctus opcurāsse: atque ipse amoris teneo omnis  
vias.

istat amor, ballista ut iacitur: nīl sic celerest nē-  
que volat:

atque is mores hōminum mores ēt mortuos efficit.

670 minus placet quod cōsuadetur: quōd dissuadetur,  
placet.

✓ quom inopiast, cupiās: quando eius cōpiast, tum  
nōn velia.

670. I follow Ritschl in writing *consuadetur* (see 673), and  
emitting *magis* which in the palimpsest is placed after *suadetur*  
and in the other mss. before *quod*. (Sp. *placet magis quod su-*  
*adetur*.) This reading emphasizes the contrast between *consuadere*  
and *dissuadere* and is also confirmed by v. 673, which is no doubt  
a mere imitation of this line.

664. For *in occulto* see Introd.  
to Anl. p. xlv. Plautus himself  
wrote *occulto* with only one *c*.—  
We should join *marume* with  
*volea*, comp. Most. 1098, *id maru-*  
*me volea*.

665. We should pronounce  
*re'ingenu*—, *ingentum ingenuum*.  
is a pleasing paronomasia.

667. *pectus* might in Greek  
be translated by *ψυχή*. *teneo*  
'I understand': cf. the 'cantu-  
cum' at the beginning of the  
second Act.—*vias amoris*, like  
'all the ways of Love', his tricks  
and cunning sleights.

668. *ballista* does not mean  
the machine, but the ball or  
stone or whatever else is thrown  
by it. See also Poen. i 1, 78  
where the machine itself is  
called *ballistarium*.

669. The adjective *mores*

(= *ψυχή*) is confined to Plau-  
tus: cf. especially Men. 571,  
*marume mores more molestoque*  
*multum*.

670. *minus placet* is merely  
a variation of the simple *dis-*  
*placet*.

671. There is an alliteration  
and (in spite of the difference  
in quantity) even a certain as-  
sonance between *cupias* and  
*cōpiast*. Observe, moreover,  
the antithesis between *in-spia*  
and *cōpia* (= *co-opia*). Brix is  
perhaps right in assuming the  
loss of *tum* (which in a mss.  
might be merely *ts* or *ts* and  
could easily be passed by after  
*t* of the preceding word) before  
*cupias*: but it would not be  
necessary to omit *cū*, which  
should in that case merely be  
pronounced as a monosyllable.

[ille qui aspellit, is compellit; ille qui consuadet,  
vetat.]

insanum malūmst hospitium, devōrti ad Cupidi-  
nem.

sed te, mōneo hoc etiā atque etiā ut réputes,  
quid facere expetas.

675 si istuc ut conāre facis, incēndio incendēs genus.  
tum igitur tibi aquae erit cupido qui restinguas  
ocius:

672. Sp. retains this line in his text. 673. *insanumst id*  
*malum in te* Sp., though I cannot see any reason for this.  
675. *incendio incendēs* is the emendation of Nitzsch instead  
of the ms. reading *indictum tuum inc.*: but this may, perhaps,  
point to some other reading not yet discovered. Sp. reads the  
whole line very arbitrarily: *si istuc te agere facis indictum, id*  
*tuom incendēs genus*.

676. *aqua*, the reading of Camerarius, is once more adopted  
by Sp. But this reading admits only of a very far-fetched ex-  
planation. Ritschl writes *qui restinguas [ocius]*, the mss. give

673. *insanum* is an adverb in  
Plautus: comp. Nuvol. fr. 7  
*insanum valde uterque deamat*.  
Bacch. 761, *insanum magnum*  
*moller negotium*. Most. 908, (*por-*  
*ticium*) *insanum bonam*. So *in-*  
*sane bene* Mil. gl. 24. We  
should say 'awfully bad'.—  
*devōrti* 'to alight' (origin. 'to  
turn aside from the road'):  
for the idea comp. above v. 514.  
The infinitive is added in a  
somewhat loose manner in ex-  
planation of *hospitium*, instead  
of *si quis devortatur*. Brix com-  
pares Most. 379 sq., *miscrumst*  
*opus*, *Igitur denum fodere pu-*  
*terum ubi citis fauces tenet*.—  
*Cupido* 'est inconsideratae ne-  
cessitatis, amor iudicii', Nonius  
p. 421, and in the same way  
Serrinus says on Virg. A. vi 194  
*Cupidinem veteres immoderatum*  
*amorem dicebant*.

674. *expetas* 'what you will

choose to do'. Plautus often  
uses the infin. after *expetere*:  
Mil. gl. 1258; Psend. 1087;  
Most. 128; Anl. 644; Asin. 37;  
Cura. 107 sq.; Rud. 240, 917.  
(These passages have been col-  
lected by E. Walder, Der Infin.  
bei Plautus, p. 18.)

676. *tum (igitur (vire 24))*  
would be *tum denique* in later  
Latin: but cf. *igitur tum* Most.  
132.—*aquae cupido* 'you will  
long for water' to quench the  
flames kindled by your im-  
moderate lust. The use of the  
same word as previously (673),  
but in a different sense, imparts  
additional force to the expres-  
sion.

677. *ocius* (orig. 'sharp',  
hence 'acute'; comp. *ocul-*  
(*ocul*), and *cautes*) is here used  
ironically. Comp. *consilium oc-*  
*tum* Epid. ii 2, 78.

just up  
at  
Cupid's  
inn.



atqui si eris nactus, proinde ut corde amantes sunt  
cati,  
né scintillam quidem relinques, genus qui conglascát  
tuom.

LE. fáciest inventú: datur ignis, tam étai ab inimicó  
petas.

680 sed tu obiurgans me á peccatis rápis deteriozem in  
viam.

meám sororem tibi dem suades sine dote. aha, non  
cónvenit

me qui abusus súm tantam rem pátriam, porro in dítiis  
éese agrumque habére, egere illam autem, ut me  
merito óderit.

númquam erit aliénis gravis, qui suis se concinnát  
levem.

genus qui r. tuom, which has clearly got here from v. 678. Sp. adheres to the mss. 677. atque Sp. with the mss. (cf. 653). 682. rem being a monosyllable and following a disyllable word becomes enclitic. We should not, therefore, change the ms. reading to tantam abduis cum rem patriam, as Ritschl does. 684. numquam alienis gravis erit Sp. against the mss., nor can I discover his reasons for changing the order of the words.

678. Lysiteles means that a certain amount of fire is required for every house and that, therefore, it will be wise to leave some sparks; but Leobonius has such a horror of fire that in his over-great zeal he will even put out the vital sparks necessary for his genus.

679. facilest inventus: sc. id que genus meum conglascat. But if we should understand ignis or scintilla, it would be easy to write facilest; at all events we should not follow Ritschl in introducing facilest of which Ritschl himself says (Opusc. II 437) that it is possible in several places, though not

necessary even in one, and impossible in not a small number. —It was considered a law of international right pati ab igne ignem capere et quis velit; see Cl. Off. I § 152; Plant. Rud. II 4, 21 quer tu agrum grave, amabo, quam hostis hosti commodat!

681. For the omission of ut before the subj., see n. on v. 691.

682. porro 'in future'—in dítiis is an exaggerated expression, just as in the next line Leobonius forgets that his sister would not eger, in case she became Lysiteles' wife.

684. concinnare frequently stands in Plautus where a later

685 sicut dixi, fáciam: nolo té iactari dítiis.

LV. tánton meliust té sororis cáusa egestatem éxsequi

átque eum agrum me habére quam te, túa qui  
toleres moénia?

LE. nolo ego mihi te tám prospicere, qui meam egestatém leves,

séd ut inope infámis ne sim: né mi hanc famam differant,

690 mé germanam meám sororem in cóncubinatúm tibi,  
si sine dote dém, dedisse mágis quam in matri-  
mónium.

quis me inprobior pérhibeatur ésse? haec famigerátio

686. tanto Sp. 691. dem has been added by Klotz. 692. famigeratio BCD, Bergk, Sp., but famigeratio is attested by Nonius and is clearly the genuine reading.

writer would use reddere.—The sense is: a man who conducts himself lightly to his own family, will never acquire gravity in the eyes of strangers.

685. nolo te iactari 'do not trouble (vex) yourself about it'. Lambinus justly compares the Greek εαλέωμαι, the metaphor being taken from the tossing of a ship in a wild sea.

687. I do not consider the antithesis between the two pronouns me and te a sufficient reason for transposing cum me agrum, as Ritschl does. Comp. the hiatus in Virg. Ecl. vii 108 da qui amat, and see Munro on Lucr. II 404.—qui—ut eo;

tolerare (see n. on v. 588) moenia means 'assist you in discharging your duties'. moenia = munera (see above on v. 24), instead of munera, a form of the plural used also by Cicero

pro Mur. 25, 75; Sect. 66, 138; Horace, Od. II 6, 2; Serm. II 2, 67, 81; Epist. II 2, 151. Tacitus uses munus in the sense of 'duties', and munera in that of 'presents'. See Neue, Formenl. I 684.

688. qui 'how' or 'in what manner'.

689. sed (ita volo te mihi prospicere); in prose we should rather expect quam in correlation with cum in the preceding line.—inope, 'though poor', he wishes not to become disreputable.—For famam differre cf. above, v. 188.

690. concubinatus denotes a kind of 'morganatic' marriage which was far from bringing discredit upon the wife, but expressed her social inferiority to her husband. See Walter, History of Roman Law § 522.



te honestet, me cōsululentet, si sine dote dūxeris.  
tibi sit emolumentum honoris: mihi quod obiectent  
siet.

65 Lv. quid? te dictatorem censes fore, si ap. te  
agrum accēperim?

Lx. neque volo neque pōstulo neque censeo: verum  
tamen

is est bonus homini pudico, meminisse officium suum.

Lv. scio equidem te animatus ut sis: video subo-  
let sentio:

Id agis ut, ubi adfinitatem inter nos nostram ad-  
strinxeris,

o atque agrum dederis nec quicquam hic tibi sit qui  
vitam colas,

effugias ex urbe inanis, profugus patriam deseras, te  
cognatos adfinitatem amicos factis nuptiis.

608. *consululentet et* is no doubt indicated by the reading of  
BC *consululent et et*: the true form of the verb has first been  
pointed out by a Norwegian scholar, Bugge, who justly quoted  
the analogous formations of *opululentet* and *turbulentet*: all  
editions before Ritschl's read *consululet*. The word *consululentet*  
is, moreover, warranted by Placidus in 'A. Ma's Glass. ant. iii  
p. 478 and vi 565, as Brix observes. See above, v. 292. 700. *cum*  
*agrum* Sp., but *cum* is in B added above the line, though by an  
old hand; Bentley appears to have been the first to omit *cum*.

605. *dictatorem* is said in  
agreement with Roman man-  
ners; the Greek original prob-  
ably had *βασιλεύς*. Lebonicus  
wishes, as if Lytales had  
want external honour and dig-  
nity in v. 604, while *honor* there  
notes 'respectability'.

606. Lebonicus purposely  
uses three synonyms to render  
his assertion very emphatic.

607. *pudice* 'a man of hon-  
our': the expression is an in-  
tentional allusion to Lytales'  
brother v. 661.

608. *et* is an instance of pro-  
prios: cf. 573.—For *subolet*

*sentio* see above, 615.

700. *qui vitam colas* 'to sus-  
tain your life' = *qui viuas* 561.

701. *tuus* 'penniless'. Ob-  
serve the alliteration in 'pro-  
fugus patriam'.

702. The emphasis implied  
in the addition of this line has  
escaped Ritschl so much that he  
actually considers it to be  
an interpolation.—*cognatos* al-  
ludes especially to his sister,  
*adfinitatem* (the collective term  
= *adfinis*) to Lytales and Phil-  
to, and *amicos* is a general term  
more comprehensive than the  
two that precede.

mea opera hinc proterritum te meaque avaritia  
adument.

Id me commissurum ut patiar fieri, ne animum in-  
dūxeris.

705 St. non enim possum quin exclamem: euge euge,  
Lusitelés, palin:

facile palmam habés: hic victust: vicit tua co-  
moedia.

(hic agit magis ex argumento et versus melioris facit.  
etiam ob stultitiam tuam te tueris? multabo mina.)

Lx. quid tibi interpellatio aut in consilium huc ac-  
cessiost?

710 St. eodem pacto, quo huc accessi, apocessero. Lx. i  
hac mecum domum,

707 sq. are rejected by Ladewig and Ritschl, as it seems  
justly. In the preceding line *hic* was used of Lebonicus, and  
cannot now be used of Lytales with such a sudden transition.  
(Sp. does not bracket these lines.)—*melioris* is the reading of the  
mss.: see n. on v. 29.

708. *adument*: see n. on v.  
324.

704. The construction is *ne*  
*anim. ind. me commissurum ut*  
*id patiar fieri*.

705. *non enim* is the reading  
of the mss. and of Cicero de  
orat. ii 10, 39 who quotes this  
line, and if it be right, we should  
understand *enim* as = 'enim-  
vero', a sense it frequently has  
in the comic writers; it is,  
however, possible that Plautus  
wrote *noquam* (which Ritschl  
has in his text): see n. on Anl.  
67.—*valet* 'da capo'.

706. *facile* 'doubtless'.—*tua*  
*comœdia* 'your acting': the  
line is a faithful translation  
from the Greek, being only ap-  
plicable to Greek customs; at  
Rome the actors (except the  
*dominus gregis*) were slaves and  
treated as such: see the end of

the *Cistellaria*: ornaments (their  
costume) *ponent. postidea lecti*  
*Qui deliquit* (who has played  
badly) *repulabit; qui non deli-*  
*quit bibet*.

708. From Tac. Ann. i 77 it  
appears that fines were not used  
until a later time,—an addi-  
tional argument to prove the  
spuriousness of these two lines.  
We may pronounce both *adris*  
and *tueris* (treating the *u* as a  
*v*); Plautus uses both *tueri* and  
*tui*.

709. 'What business have  
you to interrupt us or to intrude  
yourself upon our consultation?'  
For the verbal nouns *interpel-*  
*latio* and *accessio* and their  
construction see my n. on Anl.  
430.

710. *eodem pacto*, i. e. *pedi-*  
*bata*. The answer is about the



Lysiteles: ibi de istis rebus plura fabulabimur. ss  
Lv. nŕl ego in occulto agere soleo. meus ut ani-  
must, eloquar:

si mihi tua soror, ut ego aequom censeo, ita nup-  
tium datur,

sine dote, neque tu hinc abitura's, quod meumst,  
id erit tuom:

715 sin aliter animatus es, bene quod agas eveniat tibi.  
ego amicus numquam tibi ero alio pacto: sic sen-  
tentiast.

St. Abiit hercle illé quidem. ecqui audis, Lysiteles?  
ego té volo.

hic quoque hinc abiit. Stasime, restas solus. quid  
ego nunc agam,

nisi uti sarcinam constringam et clupeum ad dor-  
sum accommodein,

720 fulmentas iubeam suppingi sócis? non sisti potest.  
video'caculam militarem mé futurum haud longius. ss

714. *meumst* R., *meum erit* Sp. with the ms. 717. The ms.  
reading *abiit* appears to me necessary on account of the next line,  
and instead of changing it into the present, I have preferred  
writing *ecqui* instead of *ecquid*. Sp. and R. *abiit* and *ecquid*.  
For other conjectures see Lorenz Jahresber. 1878, p. 407.

same as a forward boy might  
give when reproved for a liberty  
he has taken.

711. *istis*, i. e. quae tibi sunt  
cordi.

712. *meus ut animust, elo-  
quar*. 'I'll speak my mind'.

714. *For sine dote comp. n.*  
on v. 605.

715. *quod agas*, 'what you  
thou may do'. (The subj. *agas*  
is conditional: *agas*, si mihi  
non obsecutus fueris. *quod agis*  
would be said of a settled ac-  
tion.) Lysiteles means 'do  
whatever you like, you shall  
have my good wishes, but  
nothing more'.

717. *ego té volo*, ss. *conloqui*,  
see v. 516.

719. Stasimus reverts to his  
melancholy reflections of v. 596  
sq.

720. *fulmenta* (=fulcra) oc-  
curs only here in Plautus; as  
a feminine it is also used by  
Lucilius (rv 29 and xxviii 28 L.  
Müller), and Cato de re rust.  
14.—*non sisti potest*, lit. 'the  
affair cannot be stopped', an ex-  
pression several times used by  
Livy (ii 29, 8; iii 9, 8, 16, 4,  
26, 8).

721. *cacula* 'cervus militis'  
Fest. epit. p. 45, 16, with special  
reference to this passage. (The

atque aliquem ad regem in saginam si érus se con-  
iexit meus,

crédo ad summos bellatores ácrem—fugitorém fore,  
ét capturum spólia ibi—illum qui ero advorsus  
vénerit.

725 égomet autem, quom éxtemplo arcum et phére-  
tram et sagittas sumpsero,

cássidem in capút—dormibo pérplacide in taberná-  
culo.

ad forum ibo: núdius sextus quof talentum mptuom  
dédi, repositam, ut hábeam mecum quod feram  
viaticum.

725. I have adopted the reading proposed by C. F. W. Müller,  
Plant. Frox. p. 253 sq., which agrees with the mss. except that  
they have an additional *mihi* after *arcum*. For *sagittas* see Introd.  
to Anl. p. xlv. R. writes *égomet, quom extemplo arcum et phere-  
tram mi et sagittas sumpsero*. 726. The ms. read *placide* with a  
hiatus which Ritschl formerly removed by reading *placidula*,  
and in his second edition by *placida*. On these forms see the  
Preface. Sp. ontherods Herod by reading *placide in tabernaculo*.  
Surely *tabernus* cannot be treated like *rixus techina*. Fleckelsen  
proposes *placide indu tabernaculo*. I prefer reading *perplacide*.

word is of diminutival forma-  
tion, denoting inferiority; Va-  
nibak connects the first part  
with the root *kak, kank* [Lat.  
*cingere*] 'to gird'; if this be  
right, *cacula* would properly be  
a page that fastens the belt, and  
'girds' his master's loins.)—  
*haud longius* 'at no very dis-  
tant time'.

722. *coniesit* = *coniecit* =  
*coniecit*; comp. *fazo* = *fazeco*  
from a perfect *fasi* instead of  
*feci*.

723. *ad* 'compared with';  
see n. on Ter. Eun. 261. Capt.  
ii 2, 26 (*Thales*) *ad sapientiam*  
*huius nimis nugator fuit*. See  
Dräger i p. 589.—The joke con-  
sists in *fugitorum* being said  
*vapē vepetodas* for *pugnatorum*

or *milttem*; so also in the fol-  
lowing lines. Plautus is very  
fond of these jokes and employs  
them in several passages with  
a happy effect. See below, v.  
992, Cure. 562, Bacch. 508 sqq.,  
Truc. ii 3, 22—23.

726. For *dormibo* (in early  
Latin a very common form of  
the future of verbs of the fourth  
conj.), see Key L. G. § 466.

727. *nudius* is a compression  
of *nunc dius* (the old nom. in-  
stead of *dies*, for which see n.  
on Anl. 73), ss. est; the first  
syllable is in Plautus always  
short in spite of its origin; cf.  
*hodie* = *huc die*.

728. *dédi*, for the shortened  
ending see Introd. to Anl. p.  
xxviii.



## MEGARONIDES. CALLICLES.

ME. Vt mihi rem narrae, Callicles, nulló modo III 3  
730 pote fieri prosus quín dos detur virgini.

CA. namque hércle honeste fieri ferme nón potest,  
ut eám perpetiar ire in matrimónium  
sine dóte, quom eius rém penes me habéam domi. \*

ME. \*

paráta dos domíst: nisi exspectáre vis,  
735 ut eám sine dote fráter nuptum cónlocet:  
post ádeas tute Philtonem et dotém dare  
te ei dicas: facere id eius ob amicitíam patriæ.  
verum hóc ego vereor, ne istaec pollicitátio  
te in crimen populo pónat atque infámiam.

732. After this line Ritschl has justly assumed a gap in which Callicles declares that though resolved to give the young lady a dowry, he is as yet uncertain whether to give it her at once or wait until her father's return. Upon this, Megaronides answers *more quid opus est, quæso? quando equidem tibi Perata etc.* (The first line is by Ritschl.) Sp. does not mark a gap in his edition. 734. *domi dos est* Sp., *dés est domi* O. Brugman de sen. p. 12.

Se. III. *Megaronides* appears once more to give Callicles the benefit of his advice.

739. *ut mihi rem narrae* 'to judge from your account of the affair': comp. above, v. 547.—*nulle modo* should be taken together with *prosus*; Brix quotes Cía. d. nat. d. III 8, 21 *nulle modo prosus advenit*. Translate 'it is absolutely (unavoidably) necessary that the young lady should get a dowry'.

780. *prosus* is the reading of B., *præsus* of the other mss. See n. on v. 182.

781. *honeste forme* 'sincerely decently'.

783. *eius rem* 'her fortune.'

785. For *ut* after *exspectare* Brix compares Cía. Octil. II

§ 37, pro Roscio Am. § 82; Livy XIII 81, 7, and the analogous construction *manere ut Stich.* 58.—*cónlocare* is the usual expression for marrying: see n. on Ter. Phorm. 759.

786. *dare* 'to offer': see n. on Ter. Andr. 545.

788. *istæ pollicitatio* 'any such promise on your part' (rather originally 'this your promising').

789. Translate 'exposes you to the slander and calumnies of the people'. Lambinus compares 'illud Cleonora, pone me in gratiam'; he evidently means ad Att. v 2, 3 *apud Lentulum ponam te in gratiam*. But ad Att. VII 6, we read *te in maxima gratia ponam* (Dräger, i p. 65).

740 non témere dicant té benignum virgini:  
datám tibi dotem, ei quám dares, eius á patre:  
ex eá largiri te illi neque ita, ut sit data,  
incólumem sistere ei, sed detraxe autument. 15  
nunc si ópperiri vis adventum Chármidi,

745 perlóngumst: huic ducéndi interea apécésserit  
lubído; atqui ea condició vel primáriast.

CA. nam hércle ómnia istæc véniunt in mentém  
mihi.

ME. vide si hóc utibile mágis atque in rem députas:  
ipsum ádeas Lesbónicum edoctum ut rés se habet. 20

742. *ill et the mss.* 'ubi illi errore iteratum est e superiore versu, et particulam, pro qua saltem atque dicendum fuerat, nec lingua fert nec sententia' R., whom I have followed in reading *et sed*. Sp. keeps the *ma.* reading. 744. *Charmidis* Sp. with BCD, but *caarmis* A. 746. This line is only in the palimpsest, and not found in the other mss. *atque* Haupt (B.), *aro.* A. whence Sp. *atque*. *huic vel* A, omitted by Haupt and R., retained by Sp. 748. Sp. assigns this line to CA. and continues both to him as the speaker of vv. 747—751 incl., then Mss. says *minime* v. 752, but CA. continues directly *minime hércle vero* as far as 756 incl., then Mss. says v. 757. 749. The reading is very doubtful; the mss. give *ut adeam lesbénicum edoceam* (and this is retained by

740. *non temere* belongs to *benignum*; 'they may perhaps say that your generosity towards the young lady has its good reason'. For *benignus* 'generous, liberal' see n. on Anl. 114.

741. *eius* is monosyllabic.

743. *incolumem* 'complete'.—*detraxe* is a compression from *detraxisse*, the Plautine spelling of *detraxisse*. Even Horace forms in this way *surrares* Serm. i 9, 78.

744. *Charmidi* is an old form of the genitive given by the palimpsest; cf. Rud. i 1, 4 *Euripidi*. Ib. III 5, 49 *Herouli*. Boeckh 388 *Achilli*. Capt. III 2, 13

*Philocrati*. See other instances in my n. on Ter. Andr. 268, and cf. also Bücheler, Lat. deul. p. 88 sq.

746. *condicio* 'match',—*vel* 'even', 'one might say', first-rate. This should be compared with the common use of *vel* before superlatives, *primarius* being in fact merely the derivative of a superlative.

747. For *nam* we should supply 'I quite agree with you, for —'.—*istæc*, *quæ tu dicis*.

749. For *vide* see Introd. to Anl. p. XXVII.—*in rem*, 'advantageous, advisable': see n. on v. 288.



- 750 CA. ut ego nunc adulescenti thesaurum indicem indomito, pleno amoris ac lasciviae?  
minumé, minume hercle véro. nam certó scio,  
locum quoque illum omnem, ubi situst, comederit.  
quia fodere metuo, sonitum ne ille exaudiat, 20  
753 neu rem ipsam indaget, dótem dare si dixerim.  
ME. quo pacto ergo igitur clam dos depromi potest?  
CA. dum occasio ei rei réperiatur, interim  
ab amico alicunde mútuom argentum rogem.

Sp.), but *A* has *ipsum* instead of *ut*. Our text gives Bothe's emendation, in the absence of anything more probable. *ut* may have got here from the beginning of the next line, where it is quite in its place. 750. *sed ut* Sp. 753. *situst* is the reading of BOD, *situs* of *A*: but surely the first deserves the preference, as I was mistaken in asserting (in blind acceptance of Fleckelsen's statement) that this word was used as a neuter in the *Trinummus*, though it is used so by Petronius Sat. p. 53, 17 Bk. 764. The relative *quem* is very languid in this place, and Geppert is no doubt right in conjecturing *quis*, the old spelling of which, *quies*, could easily be mistaken for *quem*.

750. *ut* expresses indignation—*vixit ut*. See n. on v. 238.

754. The infin. stands after *metuo* Pseud. 304; Most. 1125; Para. 441; Aul. 246; Trua. II 4, 3; after *timeo* Mero. 59; after *occuri* in the present play, v. 1149; after *formidare* Pseud. 316, and after *cavere* Mero. 113. (E. Walder, *Infin. bei Pl.* p. 33.)

755. *rem ipsam indaget* is logically dependent on *consultat*: 'I am afraid he might hear the noise, in consequence of which he would doubtless discover the thing (money) itself'; but *neu* coordinates the sentence with the preceding, while it ought to be subordinated.—The subj. of the infinitive sentence is omitted, as is indeed very often

the case in the comic writers. This and the present infin. instead of the future are characteristic of the case of colloquial language; see the instances collected by E. Walder, *Infin. bei Pl.* p. 34.

756. *ergo igitur* is one of the palpable tautological expressions in Plautus (cf. 818) which Apuleius had the bad taste to imitate in at least fourteen instances. Comp. *itaque ergo* Ter. Eun. 317, and in Livy.

757. *rei* is monosyllabic, and no doubt Plautus himself wrote *re*, as the scribes overlooked the word on account of its resemblance to the first syllable of the following word.

- ME. potin' ést ab amico alicunde exorari? CA. potest. 20  
760 ME. gerra6: ne tu illud verbum actutum inveneris:  
'mihí quidem hercle nón est quod dem mútuom.'  
CA. malim hercle ut verum dicant quam ut dent mútuom.  
ME. sed vide consilium, si placet. CA. quid consilist?  
ME. scitum, út ego opinor, consilium invení.  
CA. quid ést? 25  
765 ME. homo conducatur áliquis iam quantum potest,

762. Sp. assigns this line to Mro. and reads *dices* and *des* according to the mss. 765 sqq. The mss. read this passage as follows:—

ME. Homo conducatur aliquis iam quantum potest,  
Quasi sit peregrinus. CA. quid is scit facere postea?

ME. Is homo exornetur graphice in peregrinum modum,  
Ignota facies quae non visitata sit.  
Mendacilicium aliquem: quid is scit facere postea?  
Falsidicium confidentem. CA. quid tum postea?

I follow Ritschl, but Sp. retains all as it is, except that he removes the interpolation *quid is scit facere postea* in the fifth line by introducing a fresh interpolation of his own, *est vixit hominem callidum*.

759. Megaronides knows very skilfully how to hint to Callicles that he cannot or will not advance the money to him.

760. *gerrae* 'bosh', the same as *nugae*, *logi*, *fabulae*, *conmata*. (This word is from the same root as *gerro* 'a fool, clown', and *corrutus* 'foolish'. This root is identical with 'queer'.)—*ne* 'surely'. — *certum inveneris*, non pecuniam.

761. *scit* is placed at the beginning of the line with great emphasis. The same beginning (*mihí quidem hercle*) is quoted by Brix from Mero. IV 4, 23; Poen. I 1, 23, 3, 3; Rud. I 2, 20.—For the evasive answer *is*

will scarcely be necessary to quote similar instances from Plautus or other writers—modern instances occur in practical life.

763. Callicles answers ironically 'I would much rather they spoke the truth (i.e. were really poor) than they should lend me the money'. This implies that for their meanness they deserve to be poor.

763. *sed*: Megaronides wants to lead the conversation into another channel, as the subject might finally become personal.

764. *scitum* 'clever'.

765. *quantum potest* 'as soon as possible'.



ignôta facie, quae hîc non visitata sit,  
mendâcilocum aliquem  
falâdicum, confidentem. CA. quid tum pôtas?  
ME. is homo éxorneretur grâphice in peregrinûm  
modum,  
quasi ad adulescentem à patre ex Seleucia  
veniât: salutem ei nûntiet verbis patris:  
illûm bene gerere rem ét valere et vivere:  
et eûm rediturum actûtum. ferat epistulas  
duas: eas nos consignemus, quasi sint à patre.  
det alteram illie, alteram dicât tibi  
dare sese velle. CA. perge porro dicere.  
ME. seque aurum ferre virgini dotem à patre  
dicât, patremque id iussisse aurum tibi dare.  
tenés iam? CA. propemodum, étque ausculto pér-  
lubens.

769. This line has been recovered from the palimpsest as far as it goes. (It is omitted in the other mss.) Ritschl supplies *res hominam oportet de foro*. 780. Our mss. give *propemodo*, but as this would be an isolated instance of this form in Plautus who generally says *propemodum*, I have here also adopted the usual form in conformity with FZ. R. and Sp. maintain *propemodo*.

768. *facis* 'outward appearance': see below v. 851.—*visitata* 'common', the same as *visitata*, by which it has often been supplanted in the mss.

770. *confidens* 'impudent, bold'; see n. on v. 201.—*quid um pôtas* 'what to do with him?'

767. *exorneretur* 'shall be dressed (got) up', the technical expression for the getting-up of a actor.—*graphice* 'cleverly': see below 866, 1024, 1139.

772. *verbis patris* 'in his father's name'.

774. *actutum* 'almost immediately'.—*epistula* is the only genuine Plautine form of this word, though in this place our

mss. read *epistolas*. '*epistula* was the usual form in the Imperial period, though *epistola* was used as early as the period of the Gracchi and the Cimbrian wars and is also found in the best mss. of Cicero. Corssen II 141, 142; Brambach, on Latin orthography p. 82, Ritschl Opusc. II 498; Schuchardt I 46, II 148'. (Wagner, Latin spelling for the use of Schools, p. 19.)

776. *illie*=*illie*, see n. on Aul. 668.

777. For *porro porgere* see n. on v. 103.

779. *dare* either stands for *dari* (see n. on Aul. 242), or we should supply the subj. *se*.

ME. tum tu igitur demus adulescenti aurum dabis,  
ubi erit locata virgo in matrimônium.  
CA. scite hércle sane. ME. hoc, ubi thesaurum  
effóderis,  
suspicionem ab adulescente amóveria.  
785 censébit aurum esse à patre adlatum tibi:  
tu dé thesauro sumes. CA. satis scite ét probe:  
quamquam hóc me aetatis sùcophantari pudet.  
sed epistulas quando ósignatas adferet,  
nonne ábitraris tûm adulescentem ánuli  
790 patérni signum nóvisse? ME. etiam tú taces?  
sesóntae ad eam rem causas possunt cónligi.  
illûm quem ante habuit, pérdidit, fecit novom.  
iam si ósignatas nón feret, dici hóc potest,  
apud pórtitores eas resignatas aibi

789. Plautus probably wrote *non*, as R. conjectures in his note and Sp. has in his text. 789 sq. *non ábitraris cum intellectum ánuli Patérni signum non esse*, H. A. Koch Emend. Plant. p. 17 sq. 792. The mss. read *illum quem habuit perdidit alium post fecit novum*. Instead of *ante* (added by Ritschl), we may also guess at *olim*; but Ritschl is no doubt right in considering *alium post* as mere glosses. Sp. seems to go too far in bracketing the whole line.

781. *demus* is attested by Festus p. 70, 8 as an old form instead of *demum* (cf. *urrus urrum*, *prorsus prorsum*) which was used by Livius Andronicus. To avoid the hiatus in the caesura of a senarius we are entitled to assume that Plautus also used it, as Ritschl, Koch and Bergk do.

782. For *locata* see n. on Ter. Phorm. 646.

783. *hoc*=*haec* *re*.

784. The mss. spell *suspicionem* here also with a *c*: see n. on v. 79.—The sense is 'you will prevent the young man from conceiving any suspicion'.

787. *hoc aetatis* and similar

phrases are very common in all writers: comp. Ter. Haut. 110 *istuc aetatis*. Cha. Chaent. § 141 and Láy x 24 *id aetatis*.

787. *sucophantari* 'play the part of a sycophant'.

790. For *etiam tu taces* comp. above v. 514.

791. *sesóntae* 'ever so many'; but Mil. gl. 250 we read *trescentae* *possunt causas cónligi*, where Lorenz's note deserves to be compared.

788. *iam et* is almost the same as *etiam et*.

794. *pórtitores* denotes the custom-house officers who had to collect the duties on all merchandise arriving in the



795. *inspéctasque esse. in huius modi negotio diem sermone térére segnitíes merast; quamvis sermones póssunt longi téxier. abi ád thesaurum íam confestim clánculum: servós, ancillas ámove: atque audín? CA. quid est?*  
 800 *M. uxórem quoque eampse hanc rem uti celés face: nam póli tacere numquam quicquamst quód queant. quid núnc stas? quin tu hinc te ámoves et té moves? aperi, depreme inde aúri ad hanc rem quód sat est: continuo tum operi dénuo: sed clánculum,* 75

801. *quest, ea, uxores.* (The plural is an aesthetical correction by Meier of the ms. reading *quest*, which would be personal and rude.) Sp. retains *quest*. 802. The ms. reading may be explained by assuming the use of two synonyms emphatically expressing one and the same idea; see n. on v. 180; but as even then we are obliged to add *te* (which is not in the ms.), Seyffert may perhaps be right in considering the words *et te moses* as a gloss which superseded the original reading *ted catus*. Sp. reads *tu hinc amoves et te admove*. I confess not to understand his *admove*. 803. Instead of *aperi*, *abi* seems to me to be far preferable. 804. The ms. read *continue operite*; but the present imperative is clearly required by the analogy of the two preceding lines, and such a pronunciation as *continue operite* is quite unexampled in Plautus. I have con-

harbour; on account of this being the fiftieth part of the value in most instances, they were called *πενταεκοβόλαι* at Athens. They were also permitted to open letters in order to prevent the occurrence of defraudation. Cf. *Ter. Phorm.* 150, and below 1107.

795. *Aulus* is monosyllabic. —*negotio* 'a difficulty', cf. *negotium exhibere, ἐπιπύρα rapí-xu*.

796. *segnitíes* 'slowness'; he means 'it is mere waste of time'.

797. *quomodo* belongs to *longi*

'talk of ever such great length': cf. n. on v. 380. For the phrase *tenere sermones* Brix compares the Homeric expression *μύθους ἐπαύειν* (Γ 212).

800. *eampse* is not given by the ms., but required by the metre. Plautus says both *eampse* and *ipsam*, *eampse* and *ipsam*. See also Cornesen II 847.

803. The money to be taken from the hoard is not intended for the sycophant, but to be kept in readiness for the dowry after the delivery of the letters supposed to be brought by him from Charmides.

- 805 *sicut praecepi, et cunctos exturba aedibus. CA. ita faciam. M. at enim longo sermone útímur: diem conficimus, quóm iam properatíst opus. nil ést de signo quód vereare: mé vide. lepida illast causa ut cómmemoravi, dícere* 80  
 810 *apud pórtitores ésse inspectas. dénique diéi tempus nóñ vides? quid illúm putas natúra illa atque ingénio? iam dudum ébriust: quidvis probari ei póterit. tum, quod máxumist, adférre se, non pétere hic dicet. CA. íam sat est.* 85

considered to as an error for *tá-tum* before the verb in order to avoid the hiatus. Ritschl continued *operi denno*. (Sp. *operi continuo d.*) 805. *praecepi* in the ms. is clearly a corruption of the reading given in the text. All former editors (including Sp.) omit *et*. 806. The hiatus after *faciam* is justified by the change of speakers: see v. 482. The ms. add *nimis* before *longo*, which is a mere gloss on *longo* (at *nimis* sem l. a. Sp.). 807. *quom* is Fleckeisen's emendation of *quod* of the ms. The sense is 'we waste the day, though we should now make haste.' (Ritschl keeps *quod* as an ablative; but O. F. W. Müller, *Nachträge* p. 31, shows that this can only be taken as an accusative, though it does not give the sense required for this passage. (Sp. follows Ritschl.) 809. *lepiddet haec causa* Sp. against the ms. 813. *quidvis probari ei poterit*: anything may be made credible to him. The ms. read *probare*, emended by Ritschl, but retained by Sp. Assuming the original spelling to have been, as it no doubt was, *probari ei*, we may easily understand the omission of *et* and the change of the passive infin. to the active. 814. *adférre, non pétere* hie as the ms.; *adférre, non se pétere* hinc B., partly following Fleckeisen. Sp. keeps *hinc*, without changing the order of the words.

805. *exturba* is a strong expression, 'bundle them all out of the house'.

808. *me vide* 'only look to me', i. e. in any difficulty come to me for advice. For instances see my n. on *Ter. Andr.* 350.

809. *lepida* 'capital'. —*causa* 'excuse'.

810. *apud* drops its final *d*;

see *Introd.* to *Anl.* p. xxiv, and Schuchardt, on vulgar Latin I 123.—*denique*: see n. on *Ter. Haut.* 60.

811. *quid illum putas* 'in what state do you think him to be?' Brix compares *Bacch.* 808, *ut eam credis?* *Mora.* 352, *quem admodum existimet me*.



ME ego sycophantam iam conduco de foro,  
epistulasque iam consignabo duas:  
eumque hinc ad adulescentem meditatum probe  
mittam. CA. eo ego ergo igitur intro ad officium  
meum.

Iu istuc age. ME actum reddam nugacissime.

816. Ritchie rejects this line, but *eum* may be said of the sycophant in the next line in spite of the interposition of these words. 818. *ergo igitur*: see n. on v. 756.

815. *iam conduco* 'this very minute I'll engage'; the present is found in the mss. and should not be exchanged for the future. — *de foro*: the forum (in Athens the *dyopé*) was the place most frequented by idlers, singers and people on the look-out for 'something to turn up'. See the Sycophant's candid description of himself, v. 147 sqq.

817. *meditatum* has a passive sense 'well-schooled, well-killed': cf. Mil. gl. 903, *probe meditatum utrumque dico*, on which line Lucius quotes Epid. II 2, 39 sq. *eum permeditatum* *velis dolis astutiusque evasum* (fitter, and justly notes the difference between this personal

use of the passive and the expressions *meditatus verba, consilia* etc. (see Ter. Phorm. 248), the construction *meditari aliquid* not being found in any Latin writer.

819. *istuc*, your part of the affair, as described 808 sqq. — *actum reddam* is more emphatic than *agam*. — *nugacissime* 'in the shrewdest manner'. (This word is due to a conjecture of G. Hermann, and though the adverb of the superl. is *de. ley.* in this place, there can be no doubt as to the truth of Hermann's emendation, on account of its perfect harmony with the Plautine manner of forming words.)

## ACTVS IV.

## CHARMIDES.

820 Salipotenti et multipotenti Ióvis fratri aetherei  
Neptuno IV 1  
laetus lubens laudés ago gratas grátisque habeo et  
fluctibus salsis,  
quós penes mei fuit potestas, bonis mis quid foret  
et meae vitae,

820 sqq. Sp. (and Brix in his second edition) consider these lines as anapaestic metre, in which they admit the greatest metrical and prosodical licences. I have not seen fit to follow them in this respect. 820. *Salipotenti* Sp. with the mss., but contrary to the rules according to which such a word should be formed. *aetherei* Neptuno Scaliger and others, *et nereí neptunt BOD*, *et Nerei* Sp. 821. *et gratas grátisque* Sp. 822. *quos*

ACT IV. 820. *Salipotens* is a *de. ley.* — *Iuppiter aethereus* is a translation of the Homeric *Ζεὺς αἰθέριος* *valer.*

821. In *laetus lubens* the copula *et* is omitted in conformity with the usage of archaic Latin. The line is very emphatic on account of the threefold alliteration *laetus lubens laudes* and the twofold *gratas grátisque*, the effect of the latter being also increased by the periphrasis: cf. Poen. I 1, 6 *quibus pro benefactis fateri debet tibi Et libertatem et multas*

*gratas grátas*, in agreement with which we should here also understand *gratasque grátas*, assuming a transposition of *que*. — *laudes grátisque agere* is a solemn formula in thanking the gods: cf. Mil. gl. 411; Livy VII 26, 7; Tac. Ann. I 60.

822. *mei* and *fuit* are monosyllabic. — *dónis*: see Introd. to Aul. p. xxxviii. — *mis* is contracted from *meis* or *miis* (*miis* in one of the epitaphs of the Scipios) in very much the same way as *dole* changes to *dis*. — *meae* is again monosyllabic.



quom̄ suis me ex locis in patriam urbem usque  
incolumem reducem faciunt.  
atque tibi ego, Neptūne, ante alios deos gratis ago  
atque habeo summas:  
nam te omnes saevom̄que severumque, avidis mor-  
ribus, commemorant,  
sp̄rificum, immanem, intolerandum, vesanum: ego  
contra opera expertus.  
nam pol placidum te et clementem eo usque modo,  
ut volui, usus sum in alto.  
atque hanc tuam apud homines gloriam acribus  
iam acceperam ante:  
pauperibus te parcere solitum, ditis damnare atque  
domare.  
Abi, laudo: scis ordine, ut aequom̄st, tractare ho-  
mines. hoc dis dignumst:

*p̄nc̄s fuerat summi potestas, bonis meis etc.* Sp. out of his own composition. 823. *urbem incolumem reducem faciunt* Sp. 824. *atque ego, Neptūne, tibi ante alios deos gratias ago atque habeo summas* Sp. 825. *atque avidis* Sp. 826. *ego om̄.* by the *ms.* and Sp. 827. *nam pol placido te et clementi meo usque modo ut volui usus sum in alto* Sp. I shall abstain from reporting the other transpositions and alterations admitted by Sp. in this monologue merely for the sake of the metre. 828. The *ms.* add the gloss *et nobilis* [cf. 831] before *apud*, and omit *hic*,

823. This line contains the reason of his thankfulness: cf. Stich. 403 sq. *quom̄ bene re gesta saltem convector domum, Neptūne gratis habeo et tempestatibus.*—*quis e locis*, called *loca Neptūnis* Mil. gl. 418.—*in patriam urbem usque* 'even the long way to my native town'.

824. *atque* 'especially'.

825. *avidis moribus*: the sea swallows anything it can lay hold of. Hence *ovorum mare* Hor. Carm. iii 29, 31.

826. *operificus* is *dr. leg.*: cf. *operificus*.—For the use of *convers* as adverb and preposition

in early Latin, see Dräger, i p. 543.—Translate 'I have made an experience to the contrary by your assistance'. Cf. Bacch. 287, *id opera expertus sum esse* (etc.).

827. *usque* 'throughout'. The construction is *eo modo ut* (for *quo*) *velui*.

828. For *acribus* see Introd. to Aul. p. xviii.

829. *abi* expresses praise and approbation: cf. *n.* on Ter. Ad. 554.—*ordine* is frequently used like an adverb by the comic poets, meaning 'properly'.

semper mendicis modesti sint, secus nobilis apud  
homines.  
fidus fuisti: infidum esse iterant. nam speque fo-  
ret te, scit scio in alto  
distraxissent disque tulissent satellites tui miserum  
foede,  
bonaque item omnia una mecum passim caeruleos  
per campos:—  
ita iam quasi canes, haud secus, circumstant navem  
turbine venti:  
imbres fluctusque atque procellae infensae fremere,  
frangere malum,  
rurē antemnas, scindere vela:—ni pax propitiā  
foret praesto.

—The words *secus nobilis apud homines* are not in the *ms.*, but appropriately supplied by G. Hermann from v. 838, which terminates in the *ms.* with *et nobilis apud homines*.

831. *mendicis* is a forcible expression instead of *pauperibus* (829).—*modestum esse alicui* 'treat a person with moderation'.

832. *iterant* in Plautus means merely *narrant*: (Placidus has the gloss '*iterant, dicunt, indicant*': Ritachl. praef. p. 68), see Oas. v 2, 5 *operam date dum mea facta iter: certos operas auribus percipere*.—The preposition *adeque* is always used by the comic poets so as to imply a conditional clause *et sine*, the verb *esset* or *foret* being then used impersonally: *adeque te esset*—*ni tu non cesses*. So *adeque me, te, eo, hoc, haec re esset* (*foret*). Besides the comic poets, only writers of the silver age use *adeque*, but without any conditional sense and with the meaning of *praeter, sine*. Brnx.

833. *disque tulissent* instead of *distulissentque*: similar in-

stances of *timeis* occur both in Plautus and Terence; see the index to my edition of Terence s. v. '*timeis*'. Comp. also Munro on Lucr. i 452, and Conington on Virg. A. x 794.—In *edililitas* the second syllable is shortened (Plautus of course spelt it with only one *i*): see Introd. to Aul. p. xlii. The satellites of Neptune are the winds and storms.

834. *caeruleos per campos de loculis verres*.

835. The present circumstance aptly leads us to the descriptive infinitives in the next lines. Numerous instances of descriptive infinitives from Plautus are given by E. Walder, Infan. bel Fl., p. 53 sq.

837. *rurē* is in poetical language both transitive and intransitive; cf. Ter. Ad. 319, *exteros rurē*.—Both *pax* and *propitiā* are words used especially of gods, here of Neptune.



Age a me sis: dehinc iam certumst otio dare  
me: satis partum habeo,  
quibus aerumnis deluctavi, filio dum divitias quaero. sed  
quis hic est qui in plateam ingreditur cum  
novo ornatu specieque simul?  
pōl quāquam domi cupio, opperiar: quam hic rem  
gerat, animum advertam.

## SYCOPHANTA. CHARMIDES.

SVC. Hulo ego die nomen Trinummo facio: nam  
ego operam meam IV. 2.

838. *dehinc* is monosyllabic, as it always is in Plautus.—*certumst*: see n. on 870.—The synizesis *otio* is admissible in a somewhat loose metre, like the present, but not in ordinary iambic or trochaic lines. The same observation applies to *filio* in the next line.

839. The active use of *deluctare* (instead of the deponent) is attested by Nonius p. 468, 23, and occurs also in other passages.—*Perna* & we have *cum leone* (and a set of other ablatives) *deluctari*.—The construction is here: *satis partum habeo eis aerumnis quibus deluctavi*.

840. The anapaestic lines are calculated to express Charmides' surprise and gradual retreating to the background of the stage. *cum novo ornatu*: 'strange attire': for the prosody see *ornatus* see *Intro.* to *Aul.* p. LXX.—*cumst*: not only that he should walk this way, but also his

strange costume and appearance excite Charmides' curiosity.

841. *domi cupio tribus drachmas*: see *ML.* gl. 801 *cuius domi cupiet miser*, and *ib.* 964 *cupiunt tui* (this is at least a very probable conjecture): *Lorenz* observes that the same construction is used by *Symmachus*, who says *vestri cupiunt* *Epist.* i 8 in. The gen. in this construction denotes the aim towards which the action is directed.—The *i* in *domi* is shortened: *Intro.* to *Aul.* p. XXV.

842. This is in point of comic power and vivid dialogue the best scene of the whole play.

843. *dici* is the reading of the mss., but we are no doubt justified in expressing even in spelling the synizesis of *ei* into *e*. See n. on *Aul.* 607. Wordsworth, *Spec. of Early Latin*, p. 52. The dative *Fina* is found in an inscription on a cippus from *Pisenum*. *C. I. L.* i 170 p. 31.

tribus nummis hodie locavi ad artis naugatorias.  
845 advenio ex Seleucia, Macedonia, Asia atque Arabia,  
quas ego neque oculis neque pedibus umquam usur-  
pavi meis.

viden egestas quid negoti dat homini miserō mali? s  
quā ego nunc subigō trium nummum causa, ut  
hasce epistulas

dīcam ab eo homine me accepisse, quem ego qui  
sit homo nescio,

850 neque novi neque natus necne fuerit, id solidē scio.

CH. pōl hic quidem fungino generest: cāpite se  
totū tegit.

Hilurica facies videtur hominis: eo ornatu advenit. s  
SVC. ille qui me condūxit, ubi condūxit, abduxit  
domum:

quas voluit, mihi dixit, docuit, et praemonstravit  
prius,

855 quō modo quidque agerem. nunc adeo, si quid ego  
addidero amplius,

848. *has* Sp. 850. *gnatus necne* is Sp.

844. *tribus nummis* no doubt means 'for three drachmas': see n. on *Aul.* 108.—*naugatorias* is the spelling of the palimpsest: see n. on v. 396.

845. *Seleucia*: see n. on v. 112.

847. *quid negoti mali* 'what abominable business': *Ritschl* compares *Most.* 531, *quid ego hodie negoti confici malis*.

848. *quā ego* 'why, I am now even obliged,' etc. (*quā* is the reading of the palimpsest, *quid* of the other mss.)—*nummum* is *Ritschl*'s emendation, which is also required by the metre; the mss. have *nummorum*: see n. on v. 153.

850. *solidē* 'thoroughly': cf. v. 892.

851. *funginus* is *dr. lcy.*—

The sycophant wears a large travelling hat with a broad rim (*ocucia*), which covers his whole figure, and makes him look like a mushroom.

852. *Hilurica* is attested by the best mss., cf. *Hiluricos* *Men.* 235, where we also have the parallel case of *Histricos*. (*Histrici* is also the spelling of the mss. in *Eutropius* III 7=p. 20, 9 *Hartel*.) *Ritschl* justly observes that Plautus uses this word with the first syllable short.—*facies*: see n. on 768.

853. *ubi conduxit* is said with a certain comical emphasis instead of *posthac*.

854. *quas voluit* 'his intention'.—For *praemonstro* see above v. 842.

855. For *quō modo* see v.



eo conductor melius de me nugas conciliaverit.  
ut ille me exornavit, ita sum ornatus: argentum  
hoc facit: <sup>15</sup>

ipse ornamenta & chorago haec sumpsit suo periculo.  
nunc ego si potero ornamentis hominem circum-  
ducere,

360 dabo operam, ut me esse ipsum plane sycophan-  
tam sentiat.

CH. quam magis specto, minus placet mihi homi-  
nis facies. mira sunt,

361. *mi haec Sp.* with the man, but see R., who justifies  
Guyet's reading (which is in our text) by comparing v. 362, 303,  
352.

362.—The sycophant considers  
the whole affair as a good joke  
in which he may exaggerate as  
much as possible.

363.—For *nugas* see n. on v.  
396.—The sense is 'my em-  
ployer will then be the gainer,  
in as far as I give him even  
more humbug than he originally  
stipulated for'. *de me* means  
'concerning me', *repperit nugas*;  
*conciliare* is 'to procure, buy'.

367. *argentum hoc facit*  
'money effects such a thing as  
this'. The sycophant makes  
the shallow and trite observa-  
tion that for money you may  
have anything—even such a  
peculiar costume as he is dressed  
in. (Brix takes *hoc* for the  
nom. and comp. *Purpure* iv 4,  
100 *divitias tu ex toto facies*—  
clearly against the sense of the  
passage, unless I am greatly  
mistaken.)

368. *choragus* (*χορηγός*) in  
Plautus means merely a 'garde-  
robier', i. e. a lender of costumes  
for theatrical or other purposes.  
Of him the needles hired the per-

formance of their plays: cf.  
Purpure 100 *Ha. videtur ornamenta*;  
Tol. *de chorago sumpta. Dares*  
*dedit: praebenda additis loca-*  
*derunt.* In the *Curculio* iv 1 a  
*choragus* appears even on the  
stage and expresses his fears as  
to the safety of his ornaments  
which he has given for the dress-  
ing up of a *nugator lepidus*;  
*ornamenta quae locavi metuo*  
*ut postea recipere.* The comi-  
cum *choragium* (*χορηγίον*: see  
on v. 112) is mentioned *Capt.*  
prol. 68.—*suo periculo* 'at his  
risk'.

369. *circumducere* 'to cheat'  
is a frequent expression in Plau-  
tus: below 369; *Bacch.* 311,  
1183; *Pseud.* 529; *Truc.* iv 4,  
21; *Asin.* i 1, 63.

370. *sepm* 'by myself', with-  
out requiring his instruction  
(364). He means that *Callicles*  
shall find out to his cost that  
the sycophant is too clever for  
him.

361. *Ritschl* has justly kept  
the reading of the man, *quam*  
*magis specto, minus placet*; cf.  
*Bacch.* 1076 sq., *quam magis in*

ni illic homost aut dormitator aut sector zonarius. 30  
loca contemplat, circum spectat esse atque aedis  
noscitat:

credo edepol, quo mox furatum veniat, speculatur  
loca.

365 magis lubidost opservare quid agat: ei rei operam  
dabo.

SVC. has regiones demonstravit mihi ille conduc-  
tor meus:

apud illas aedis sistendae mihi sunt sycophantiae. 35  
fores pultabo. CH. ad nostras aedis hic quidem  
habet rectam viam:

hercle opinor mi advenienti hac noctu agitandumst  
vigilias.

*pectore meo foveo . . . Magis cu-*  
*raest magisque adformido*: an-  
other construction is found *ib.*  
1091, *magis quam id reputo, tam*  
*magis vror*, and *Poen.* i 2, 185  
*quam magis aspecto, tam magis*  
*est nimbat*, and another varia-  
tion *Asin.* i 2, 6 *quam magis in*  
*altum capessit, tam aectus te in*  
*portum refert.* See also *Men.*  
95, *quam magis extendas, tanto*  
*adstringunt artius.*—*mira sunt*  
*ni* 'it is very queer if he is not',  
i. e. he is most certainly: see  
*Amph.* i 1, 126, 275; *Poen.* iv  
2, 19; *Bacch.* iii 2, 45; and  
cf. *mirum est ni Capt.* iv 2, 48;  
*mirum ni Amph.* i 1, 168; *Ter.*  
*Andr.* iii 4, 19; *Eun.* ii 3, 58;  
ii 1, 24; iv 4, 44; v 3, 58;  
*Haut.* iv 1, 60. (*Ribbeck*, *Lat.*  
*Part.* p. 16.)

362. *dormitator* is *δρ. λγ.*,  
but has no doubt the same  
meaning as *nugator*: see n. on  
v. 361.—*sector senarius* (though  
Plautus himself wrote *senarius*,  
see *Fleck.* ep. crit. p. 13) 'a  
cut-purse', *βαλαντιόπης*, cf. the

German *beutelstecher*. The  
ancients were accustomed to  
carry their money in their belts,  
*foras*.

363. For *circum spectat esse*  
see n. on v. 146.—*noscitare* 'to  
try to know': *Epid.* iv 1, 10;  
*Cist.* iv 2, 14.

364. *mos* 'after a short time':  
it is, however, possible that  
the genuine reading is *nos*,  
which is used by Plautus as  
an adverb=noctis *Asin.* iii 3, 7.  
—*speculatur loca* 'explores the  
locality': cf. *Rud.* i 2, 23 *an*  
*quo furatum venias vestigas*  
*loca*!

365. *magis lubidost* 'I feel  
even more inclined'. For the  
infinitive see n. on v. 326.

367. *sycophantiae*=*artes nu-*  
*gatorias*, v. 344.

368. For *fores* see *Intro.*  
to *Aut.* p. xxviii.—*Of. Pseud.*  
1187, *hic quidem ad me fores*  
*habet rectam viam*; the same ex-  
pression is found *Mil.* gl. 491.

369. *has noctes* occurs also  
*Amph.* 372, 731; *Mil.* gl. 381;



870 SVC. áperite hoc, aperíta. heus, ecquis his fóribus  
tutelám gerit?

CH. quíd, adulescens, quaéris? quíd vis? quíd istas  
pultas? SVC. heús, senex,

Lésbonicum hinc ádulescentem quaéro in his re-  
giónibus,

úbi habitat, et item álterum ad istanc cápitis al-  
bitúdinem,

Cálliclem quem aibát vocari, qui hás mihi dedit  
epístulas.

875 CH. meúm gnatum hic quidem Lésbonicum quae-  
rit et amicúm meum,

quod ego liberóque bonaque cómmendavi, Cállí-  
clem.

SVC. fác me, si acis, córtiorem hisce hómínes ubi  
habitént, pater.

CH. quíd eos quaeris? aut quis es? aut únde es?  
aut unde ádvenis?

870. *ecqui* Guyet whom Sp. follows, perhaps rightly. After  
v. 871 Sp. maintains v. 879 in this place, which it also occupies in  
the mss. 872. *his* Sp. 875. *Calliclem aibat* Sp.; I follow  
G. Hermann and Ritschl.

Enn. ann. 153. — *agitandum*  
*vigilias* is a constr. frequent  
with the archaic and very late  
writers, but rather scarce in  
Cicero and Caesar, who would  
prefer *agitandas sunt vigilias*.  
See Key L. G. § 1286 (note).  
Public School Grammar, § 145, l.

870. *hec* 'this place', a vague  
expression instead of *has fores*.  
Cf. below, v. 1174.

872. *his*: cf. v. 836, 859.

875. *ad* denotes comparison.  
'like that white head of yours':  
see n. on Ter. Eun. 861; cf.  
below 881; Marc. ii 8, 91 *ut eme-  
rum (maellum) ad totum faciem*.

876. For *quod* ego see n. on  
v. 858 and 858.

877. *hisce* is expressly attest-  
ed in Ter. Eun. 268 as an old  
form of the nom. plur. by Pris-  
cian xii p. 598 K. *hisce* is given  
by our mss. Mil. gl. 874 (where  
we have even *hisce oculis* as  
nom.) and 486; Pseud. 539;  
Persa 856; Rud. 294; Amph.  
974; Cura. 508; Capt. prol. 85  
(*his* probably Marc. 860); in  
the same way we have the nom.  
*illius* Mont. 510, 935. See,  
moreover, Wordsworth, Spec.  
of Early Latin, p. 56.

SVC. cénsum quóm sum, iúراتori récte rationém  
dedi.

CH.

880 SVC. múlta simul rogás: nescio quíd árpédiam  
potíssimum.

si únúm quidquid ángillatim et plácide percon-  
tábere,

et meum nomen et mea facta et ítinera ego faxó  
scias.

CH. fáciam ita ut vis. ágedum, nomen prímum  
memora tuóm mihi.

SVC. mágnum facinus íncipias pétéra. CH. quíd  
ita? SVC. quia, pater,

885 si ánte lucem ire *hercle* occipias á meo primo nomine,

883. *memora mihi primum tuum* Sp., the mss. giving *tuum* pri-  
mum memora, which may be transposed in various manners. I  
follow Ritschl. 885. *hercle* is not in the mss., though B has  
in its place a blank for a word of six letters so as to render  
Ritschl's addition of *hercle* very probable.

879. The sycophant returns  
a haughty answer to Char-  
mides' questions. The *iuratores*  
were the assistants of the censor,  
who would naturally put ques-  
tions of this kind for the pur-  
pose of making up their lists.  
—*recte* 'according to truth'.

881. *unum quidquid* stands  
apparently for *unum quidque*,  
and, as Brix observes, exactly  
the same phrase occurs Ter. Ad.  
590; but these are not the only  
passages in which *quidquid* ap-  
pears otherwise than as a rela-  
tive: comp. Madvig on Cic. de  
fin. v 9, 24.—*angillatim* is the  
only genuine form, not *singul-  
latim*.

882. *ego faxo scias* 'I'll in-  
form you' of my name, etc. We  
should suppose that the sycop-

phant pronounces this line in  
such a stately and solemn man-  
ner as to render Charmides  
quite eager to hear his tale.

884. *magnum facinus* 'some-  
thing very difficult'.—*incipis-  
cere* occurs also Capt. ii 1, 19;  
iv 2, 22.

885. *hercle* is put in the  
conditional clause by way of  
prolepsis instead of in the apo-  
dosis: see the parallel instance  
in v. 457.—The sycophant in-  
sinuates that he has already  
appeared under so many differ-  
ent names and in so many cha-  
racters, as to possess a large  
number of 'aliases'.—*primum*  
nomen, 'the beginning of the  
name', comp. *omnis mens* and  
similar expressions.



cōcubium sit noctis, priusquam ad pōstrum  
pervēneris.

CH. ōpus factost viático ad tuom nōmen, ut tu  
praedicās.

SVC. ēst minusculum ālterum, quasi vēsculum vi-  
nārium.

CH. quid est tibi nomēn, adolescens? SVC. 'Pār'  
id est nomēn mihi:

890 hōc cotidiānum est. CH. edepol nōmen nugatōrium:  
quāsi dicas, si quid crediderim tibi, 'par' perissō  
flico.

{ hīc homo solide sūcphantast. quid ais tu, adu-  
lescens? SVC. quid est?

887. Neither the construction *opus factost viático* nor the expres-  
sion *facere viaticum* appears to be in conformity with Plautine usage,  
and *facto* is in all probability corrupt. Perhaps an adjective like  
*magno* was the original reading. Sp. reads *opus caplost viático*.  
888. The reading is very uncertain. *vesculus* would be a *dv. lry.*,  
if the reading were certain [*tuallum B.*, *uizillum CD*]; it would,  
of course, be the diminutive of *vescus* 'thin, meagre, spare'.  
(See the discussion on this word by Ribbeck, Lat. Part. p. 10.)  
*vinarium* is used as subst. Poen. iv 2, 16. The reading of *PZ*  
is *vesculum*, the dim. of *ves*, in which case *vinarium* would be  
adj. Sp. reads *quasi listi vinarium*. 889. Our text represents  
the reading of the mss., in which *est* is used short, as it is in a  
great number of passages in Plautus, and *tibi* appears with its  
second syllable long. There is no reason for reading *quid totus*  
*est nomen* (without *tibi*), as Ritschl does in opposition to the mss.  
Sp. reads *quid tibi nomen est*.

888. *cōcubium noctis* 'dead  
of the night' is explained by  
Varro L. L. vii 78 *a cōcubitu*  
*dormendi causa*.

887. *ut tu praedicās* 'to  
conclude from your words'.

889. *Pas* does not mean  
'Pence' (as I see that the 'Old  
Westminster' translates it), but  
is a jocular substitution of the  
interjection *pas* for a personal  
name. Cf. especially Ter. Haut.  
717, *ut est dīc, dum arpentum*  
*eripit: pas; nūl amplius* (quite

different from 891). The inter-  
jection is originally Greek, and  
is explained by Hesychius (s.v.  
*πᾶς*) by *πᾶς ὅς*: cf. Pl. Mil.  
gl. 808.

890. *cotidiānum* 'my every-  
day name'.

891. *credideris* 'had entrust-  
ed to you'.

892. *solide* 'out and out':  
see v. 850.—By saying *quid ais*  
he solicits the sycophant's at-  
tention: 'I say'; 'dis done'.

CH. eloquere, isti tibi quid homines debent quos  
tu quaeritas?

SVC. pater istius adolescentis dedit has duas mi  
epistulas,

895 Lēbonici: is mi est amicus. CH. tēneo hunc ma-  
nufestarium,

mē sibi epistulas dedisse dicit. ludam hominē  
probe.

SVC. ita ut cocepi, si ānimum advortas, dicam.

CH. dabo operam tibi.

SVC. hanc me iussit Lēbonico dare suo gnato  
epistulam,

et item hanc alteram suo amico Cāllici iussit dare.

900 CH. mihi quoque edepol, quom hīc naugatur, contra  
naugari lubet.

tibi ipse erat? SVC. bene rēm gerebat. CH. ergo  
ubi? SVC. in Seleucia.

896. After this line Ritschl assumes a gap in which Char-  
mides seems to have put a question to the sycophant in much the  
same way as below, v. 939: but this is by no means necessary,  
as the expression *et animum advortas* may well be used by the  
sycophant in reference to Charmides' want of personal attention  
in talking to himself (or the audience) instead of listening to him.  
(Sp. appears to be of the same opinion, as he does not mark a  
gap in this place.) 898. *suo dare* Sp. after Lindemann; the  
mss. read *suo gnato dare*. 900. In this line the mss. read  
*naugatur* and *naugari*. 901. After this line Ritschl conjectures  
the loss of at least two lines in which Charmides should observe  
'well, it certainly is very queer that he should know that I have  
been in Seleucia, the very place whence I arrive. But to find out

898. *tibi* is explained by the  
relative sentence. — *quid tibi*  
*debent isti h.* 'what business  
have you with those people';  
similar expressions are found  
Mil. gl. 491, *quid tibi totis hīs*  
*in audibus debetur, quid nego-*  
*tis?* Ps. 1189, *hūc, quid totis*  
*debetur tibi?* cf. also Trua. ii  
2, 6 and Rud. 117.

895. For *manufestarius* see  
n. on Ant. 466.

897. *ita ut cocepi* is a frequent  
expression (see above v. 163),  
to denote reversion to the sub-  
ject in hand after an interrup-  
tion. Brix quotes Stieh. iv 2, 1;  
Poen. iv 8, 49; Cure. i 1, 48;  
Poen. ii 24.

901. *bene rēm gerebat, et*  
*superre*, 'he was getting on  
swimmingly'. For *tibi ipse* and  
902 *ad ipse* see Introd. Ant.  
p. XLVI.



CH.

Ab ipson istas accepisti? SVC. e manibus dedit mi ipse in manua.

CH. quā faciest homō? SVC. sesquipede quidamst quam tu longior.

CH. haeret haec res, siquidem ego apens sum quam praesens longior.

903 novistin hominem? SVC. ridicule rogitas, quocum una cibum

capere soleo. CH. quid eist nomen? SVC. quod edepol homini probo.

CH. lubet audire. SVC. illi edepol—illi—illi—vae miserō mihi.

CH. quid est negoti? SVC. devoravi nomen imprudens modo.

CH. non placet, qui amicos inter dentes conclusos habet.

the truth of this matter, I'll just question him a little more.' (Sp. does not mark a gap.) 903. Ritschl omits *mi*, saying 'multo coeclinatus e manibus in manus sine mihi quam addito pronomine dicitur'; but I should think that *ipse* almost requires *mi* (= *ipse*) to render the expression quite parallel. 903. *quiddamst* Sp. according to the mss. I follow R. in adopting Bothe's correction. 904. This line is om. in all mss. except B. 905. *quicum* Sp. (after Fleck.) against the mss. (It is true that Pl. generally uses *quicum*.) 906. *est nomen ei* (or nearly so) B, *est ei nomen* the other mss. and Sp.; I follow Bothe and R. 907. Sp. gives *illi* three times, but the mss. have it only twice. Asciadius, however, had already added another *illi*.

902. *dedit* drops its final *t* and thus forms a pyrrhic in spite of the consonant which follows: cf. the parallel instances of *pipe(s)* v. 661.

903. *facte* 'appearance'. Cf. 703, 833.—*quidamst* 'a person taller than you, etc.

904. *haeret haec res* 'there's a hitch': the same expression is found Amph. II 3, 129; Pseud. 935: cf. II. 429 *coelestis*

*haec res, haeret hoc negotium*.

906. The sycophant has forgotten the name and attempts to get out of the difficulty by giving an evasive answer.

907. *lubet audire* 'I should like to hear it': so again v. 932.

908. *devoravi* 'I've swallowed it down'.

909. *inter dentes, de spem* *destruo*.

910 SVC. atque etiam modo vorabatur mi in labris primoribus.

CH. temperi huic hodie anteveni. SVC. teneor manifestō miser.

CH. iam reconmentatu's nomen? SVC. deum me hercle atque hominum pudet.

CH. vide modo hominem ut noveria. SVC. tam quam me. fieri istuc solet:

quod in manu teneas atque oculis videas, id desideres.

915 litteris reconminiscar: C est principium nomini. re

CH. Callias? SVC. non est. CH. Callippus? SVC. non est. CH. Callidemides?

SVC. non est. CH. Callinicus? SVC. non est.

CH. Callimarchus? SVC. nil agis:

912. *deum hercle me* Sp. with the mss. I follow R. 915. Sp. reads *Cd* 'et.

910. *in labris primoribus* 'on the tip of my tongue'.

911. Each speaker says his part of the line apart. Charmides is afraid that the sycophant might not only be a mere humbug, but a downright cheat and impostor, and congratulates himself on having prevented the execution of his design. Plantus connects *antevenire* with the dat. in its original sense (which we have here) as well as in the metaphorical sense of *praestare*, Cas. II 3, 1 omnibus rebus credo ego amorem—*antevenire*. See Dräger I p. 351.

913. Charmides insinuates that perhaps the sycophant's acquaintance with Charmides (whose name he cannot even remember) may not be very intimate. To this the sycophant replies *tam (novi) quem me*: cf. Epid. III 4, 87 *sed tu novistin*

*Adicinem Acropolitidem*: *tam facile quam me*.

914. *quod* is (pronounce *t*) *mand* see Introd. Aul. p. xxv. We may compare the short form of the English preposition 'so common in the Elizabethan writers and now-a-days in the popular dialects.—Of. Men. 865, *tam long teneo, tam stimulum in manu*.—*id desideres* 'that one is apt to forget': the second person subj. expresses generality.

917. *Callimarchus* is the form of the Greek name *Kallimachos* here given by our mss. and required by the metre. Ritschl adds 'hule formae fidem faciam Opusc. phil. vol. III disc. 3.' Meanwhile this form of the name appears to us sufficiently protected by the analogous instance of *Alcesimarchus* in the Cistellaria, = *Ἀλκυμάρχης*.—*nil agis* 'tis all in vain'.



neque adeo edepol flōcci facio, quādo egomet meminī mihi.

CH. At enim multi Lēbonici sūnt hic: nisi nomēn patris

920 dices, non possum istos monstrare hōmines, quos tu quāderitas.

quōd ad exemplumst? cōiectura sī reperire pōsumus.

SVC. Ad hoc exemplumst: Chār. CH. Chares? an Chārioles?—numnam Chārmides?

SVC. Em istic erat. qui istūm di perdant. CH. dixi ego iamdudūm tibi:

bēne te potius dicere sequomst hōmini amico quān male.

925 SVC. satīn' inter labra atque dentes latuit vir minūm preti?

920. *monstrare* is the spelling in C; Sp. adopts *monstrare* from the other mss. 922. Sp. reads: *ad 'Chares', ad 'Charmenes'*. Oz. num *Charmides*. The reading is indeed extremely doubtful; see R.'s note. 923. *erit* Sp. with the mss. 'quod vix latinum at ne ad sensum quidam sycophantae satis aptum', R. whom I follow in adopting *Acidalius'* emendation. Ritschl justly assumes a gap which he fills up with the line, *non placet, quae te ergo amicūm vides amicis uti*. Sp. does not mark a gap in his text. 924. *te potius bene* Sp. with the mss. manifestly against the sense of the passage. I follow G. Hermann and R.

918. 'It is not even of much consequence whether you hear the name from me now, as I know it well enough, and shall no doubt remember it in due time.'

920. *monstrare*: cf. v. 842. The sycophant had asked him to do so, above 871 sq.

921. *quod ad exemplumst? lit.* 'after what pattern is it?' i. e. what is it like? For *ad* see above, v. 878.

923. *numnam* 'you don't think it is Charmides?'

923. *istic, quem tu dicis.*—*qui* (originally the old ablative) is in curses and exclamations in the early writers used in the sense of *utinam*: cf. v. 997. Men. 808, *qui di illos qui illic habitant perdit.*—*iam dudum* 'just now' (v. 909).

925. *satīne latuit* is originally a contraction from *satīne* (or *nonne satīne*) *est quod latuit*: similar sentences are very frequent in Plautus and often convey the expression of anger, irritation or indignation, e. g.

CH. né male loquere apsentī amico. SVC. quid ergo ille ignavissimus mī latitabat? CH. si adpellasses, respondisset nōmini.

séd ipse ubist? SVC. pol illūm reliqui ad Rhādamanthem in Cercōpia.

CH. quis homost me insipientior qui ipse, egomet ubi sim, quāderitem?

930 séd nil discondūcit huic rei. quid ais? quid hoc quod té rogo?

quos locos adīstī? SVC. nimium mirimodis mirabilia.

926. *quid ille ergo* Sp. after Reis, against the mss. Even R. has in this place maintained the ms. reading. 928. The reading is very uncertain. The authority of the mss. is in favour of *Rhadamanthem* in *Cercopia insula*, but this makes the line too long. Ritschl has, therefore, written *Rhadaman*, following the analogy of *Calchas* which was in Latin declined after the first as well as the third declension; see Priscian vi 58 p. 259 H. Ocharis. p. 66 K. Instead of this, Guyet ingeniously conjectures *Cercopia* and omits *insula* as a gloss, whereby we are enabled to keep the regular form of the accusative. The *Kipawres* were renowned in Greek mythology and fairy-lore as crafty thieves and appeared often as such on the Attic stage; see Preller, *Greek Mythology* II 160 (first ed.). [I am glad to see that Ritschl, praef. p. 68, declares 'quo saepius recolo meditando eo mihi valdius adridere fateor Guyeti rationem'. Sp. reads in *Cercopia*. Is the last o only a misprint instead of a?—The gap after this line is filled up by Ritschl in the following manner: *hercle memorem nugatorem: modo qui fui in Seleucia, Vt ille memorabat, mirum nunc cum in Cercopia insula* (or *nunc cum idem in Cercopia*). Sp. does not mark a gap in this place. 929. *qui* at the beginning of the line is given by the mss. and retained by Sp. Guyet, R. and others change it into *quis*.

Most. 76, *satīn abīit neque quod dixi flōcci existimat?* on which see Ramsay's elaborate note, p. 113—114. See also below, on v. 1018.

926. For *quid Ergo* see Introd. to Anl. p. XLVI.—*ille ignavissimus* 'that lazy chap' he calls

him, as if it had been *Charmides'* fault to hide himself between the sycophant's lips and teeth.

927. *latitabat* 'tried to hide'.

930. *nil discondūcit* 'it does not interfere with' is dr. Arcy.

931. *mirimodis* instead of *miris modis* is an excellent



CH. lúbet audire, nísi molestumst. SVC. quín discupio dicere.

ómnium primum in Póntum advecti ad Árabiam terrám sumus.

CH. eho,

án etiam Arabíast in Ponto? SVC. est: nón illa, ubi tus gígnitur,

933 *séd* ubi apainthíum fit atque cúnila gallinácea. *so*

CH. nímium graphicum nūgátorem. [*séd* ego sum insipiéntior,

qui, égomét unde rédeam, hunc rogitem, quae égo sciam, atque hic nésciat]:

nísi quia lubet éxperiri, quo évasurust dénique.

933. Sp. omits with *FZ* the preposition *ad*. 934. The ms. *B* gives here a ridiculous misspelling (as there are ever so many more in that ms.): *illa cubitus*, and though *CD* and the other mss. give *ubi*, and in spite of the unusual shortening of *illa* after a preceding long syllable, Ritschl puts an old form *cubi* (the existence of which in the time of Plautus cannot be proved, but is merely inferred from this passage) in his text. This is, however, justly rejected by O. F. W. Müller, 'Nachträge' p. 39. (Sp.'s text agrees with my own.) 936. Ritschl justly considers the words bracketed in our text as a 'ditto-graphia' of v. 939 which has got into the text and displaced the original half of the line. Ritschl observes 'non id nunc agitur ubi sit vel fuerit Charmides, sed quos locos sycophanta adierit.' Sp. has again removed the brackets from his text.

instance of the tendency of a final *s* to disappear: comp. *multimedis* in Ter. Andr. 939, Haut. 219, Phorm. 465, and Lucetius i 668 with Munro's note; in Cornelius Nepos, Thom. 10, 4, the reading fluctuates between *multis modis* and *multimedis*; but Corssen ii 655 is wrong in stating that Lucetius i 726 uses even *modis multis*: see Munro's edition.—*nimium*: see Ramsay's Mostell. p. 224.

932. *discupio dicere* 'I'm nearly bursting to tell you'. *discupio* (only here in Plautus) is one of the numerous com-

pounds with *dis* in which the exaggeration peculiar to popular speech manifests itself.—The sycophant considers this as an excellent opportunity of rehearsing his lesson.

933. in Pontum 'going towards Pontus'.

934. *etiam* expresses Charmides' surprise, just as *even* would in the language of the Elizabethan dramatists.

935. *cunila* = the Greek *κύνια*, but with a different prosody.

936. *nisi quia* would be *nisi quod* in later writers, but Plautus is decidedly in favour of

*séd* quid ais? quo inde ísti porro? SVC. si ánimum advortas, éloquar.

940 *ád* caput amnis, quí de caelo exóritur sub solió Iovis.

CH. súb solio Iovís? SVC. ita dico. CH. e caelo? SVC. atque *e* medió quidem.

CH. eho,

án etiam in caelum éscendisti? SVC. immo hóriola advecti sumus

úsque aqua adversá per amnem. CH. eho, an tu étiam vidistí Iovem?

SVC. éum alii di ísse *ád* villam aibant sérvís depromptúm cibum.

943 deinde porro CH. deinde porro nólo quicquam praédicea.

SVC. *táceo* ego hercle, si ést molestum. CH. nám pudicum néminem

939. *advortas* Camerarius 'ut v. 897' R., *advortes* the ms. Sp. 940. I have adopted the reading *qui de* proposed by Guyet instead of *quod de* of the ms. Ritschl has *quo ad e*—which I do not understand. Sp.'s text agrees with mine. 944. *sum alii di ísse* G. Hermann, R. Callietus B. R. adds 'licebat alii di ísse', and Sp. has consequently *alii di ísse ad v. aiebant*, avoiding only the nominative *dis*. The mss. have *aiebant*, which has been corrected by G. Hermann. 946. Sp. has a clever reading: *táceo hercle, etsi ídíst*. CH. *me-*

*nisi quia*, the other expression being found in only two passages: Capt. ii 3, 34; iii 4, 88.—*quo evasurust denique* 'where he will end at last'.

942. *immo* contains a correction of the expression *escendere*: 'not exactly *ascendimus*, but we called up'.—*hóriola* 'a boy', a rare dim. of *heros*, which Plautus uses in the Rudens.

943. *aqua adversa* 'up the river'.

944. Jupiter is treated by the sycophant like a great landowner who visits his estate at

the beginning of every month to distribute to his slaves their share of victuals (called *demesum*): cf. Stich. i 2, 3.

945. Charmides is tired of the absurd lies of the sycophant and resolves to expose his impudence.

946. The expression *pudicus* is used by Charmides in the sense of 'a man of honour', but as it also admits of another sense ('moral, chaste'), the sycophant does not miss the opportunity of shaping his answer in accordance with it.



*députare* oportet, qui ap̄s terra ad caelum per-  
venit.

SVC. *Attamitum* haud te velle video. sed mostra  
hocce hominés mihi,  
quós ego quaero, quibus me oportet hás deferre  
épistulas.

950 CH. quid ais? tu nunc si forte eump̄e Chármid-  
em conspéxeris,

illum quem tibi istás dedisse cómmemoras épistulas,  
nóveriane hominém? SVC. ne tu edepol me ár-  
bitrare béluam,

quí quidem non novisse possim, quícum aetatem  
exégerim.

án ille tam esset stúltus, qui mi mīlle nummum  
créderet

*lectu's*: nam p. n. The mss. have indeed *et es molestus*. The  
italics at the beginning of these three lines show that the com-  
mencement of them is mutilated in the mss. 947. *énarrare* Sp.  
The first word of the line is lost; it may have been *praedicare*,  
*deputare*, *autmare*, but the first has the greatest probability. (Pre  
B, ...ers the other mss. with a blank of four letters.) 948. Our  
text gives a most ingenious emendation by the Norwegian scholar,  
S. Bugge. *CD*, which here again turn out to be more correct  
copies of the common archetype of *BCD* than *B* itself, read...mit  
aut te (with a blank for three letters), and with special reference to  
*patiens* this is no doubt justly filled up: *Catamitum haud* (or *haut*)  
'well, you do not want to have anything to do with a Ganymede';  
*Catamitus* being the Latin form of *Γανυμήδης*: cf. Men. 144 and  
Ritschl Opusc. II 490.—*mostra* is the reading of *B* instead of *mon-  
stra*, cf. v. 842. Sp. reads *faciam ita ut te velle video*, which  
is probable in itself, but seems to destroy the humour of the  
passage. 949. *épistulas* is in the present line the spelling of  
*BCD*, *épistolas* being found only in *FZ*: see n. on v. 774. Directly  
afterwards, 951, *épistulas* *BC*. 950. *quid ais?* in Loman, Sp.;  
in my first ed. I followed B. in placing the note of interrogation  
after *tu*. 952. *noveriane* h. B. *ne tu me ed. a. b. Sp.*, but see R.'s  
note. 954. *tam* B, R.; *ita* the other mss.; Sp.

951. *lectu's*, *ques* in manu  
tenua.

952. *deus* is the only genu-  
ine spelling, not *deius*: see  
Ph. Wagner, Orthogr. Verg. p.  
418; Osmann on Clu. de rep. p.

78. It is often used in the con-  
temptible sense of 'blockhead,  
ninny'.

954. *mille* is again used as  
a noun: see n. on v. 425, and  
comp. directly v. 959.

955 Philippum, quod me aurum deferre iússit ad gna-  
túm suum

átque ad amicum Cálliclem, quoi rem asbat man-  
dasse híc suam?

mshin concrederét, ni me ille et égo illum novis-  
sem ádprobe?

CH. énim vero ego nunc súcophantae huic súco-  
phantari volo,

si hunc possum illo mīlle nummum Philippum cir-  
cumducere,

960 quód sibi me dedisse dixit. quem égo qui sit  
homo néscio,

néque oculis ante hunc diem umquam vídi, eino  
aurum créderem?

quoi, si capitis res sit, nummum númquam credam  
plúmbeum.

ádgredundust híc homo mi astu. heus, Páx, te  
tribus verbis volo.

SVC. vél trecentis. CH. hábent tu id aurum, quód  
accepisti a Chármide?

965 SVC. átque etiam Philippum, numeratum illius in  
mensá manu,

957. *mīli—illū—nossem* Sp.

955. For Philippum cf. n. on  
v. 152.

956. *asbat mandasse*: the  
subject of the infinitival sen-  
tence is omitted, in conformity  
with the habit of the comic  
writers.

957. With *adprobe* (only here  
in Plautus) comp. the common  
adverb *adprime*.

958. *enim* drops its final *m*.

959. *si* 'to try if'.—*ille mille*,

*ἐπειρὴ τῆς χιλιάς*, 954.

960 sq. In prose it would be  
*eino homini quem etc.*

962. *si capitis res sit* 'if it  
were an affair that involved my  
life'.

963. For the expression *te  
volo* see n. on v. 516: with *tribus  
comp.* especially Mil. gl. 1020,  
*brevi in longinquo armonis M.  
tribus verbis*.

964. *vel* 'if you like, even  
for three hundred'.—For the  
prosody of *quód accepisti* see  
Introd. to Aul. p. XLIV.

965. *numeratum* belongs to  
Philippum. Cf. below v. 1082,



nille nummum. CH. nēppe ab ipso id accepiſti Chármide?

SVC. mirum quin ab avo eius aut proavo acciperem, qui sunt mórtui.

CH. ádulescens, cedodum ístuc aurum mñhi. SVC. quod ego dem aurúm tibi?

CH. quód a me te accepiſſe faſſu's. SVC. áps te accepiſſe? CH. íta loquor.

970 SVC. quis tu homo's? CH. qui mñlle nummum tibi dedi, ego sum Chármides.

SVC. néque edepol tu is és neque hodie is úmquam eris, auro huíc quidem.

Ábi sis, nugatór: nugari nugatori póſtulas.

CH. Chármides ego súm. SVC. nequiquam hercle és: nam nil aurí fero.

nímis argute me óbrepſiſti in cáſſe occaſiúncula.

966. *ab eſſe* Sp. against the mss. 968. The mss. read *ego aurum dem* 'quod qui tuari vult, ut pro mñhi scribat necesse est, accounta in ipso fine sententiae vix probabili,' R., and this proposal is accepted by Sp. 969. *quód a me* is the reading of the mss., nor is the shortening of the preposition against the rule, as a short accented syllable precedes it. I have not, therefore, ventured to transpose *quod a me*, as Ritschl does. Sp.'s text agrees with mine. 974. *argute*'s Sp. against the mss.

967. For *mirum quin* see n. on v. 495.—*eius* is monosyllabic.

968. For *dem* with imperatives see n. on v. 98.

971. For *eris* see Introd. to Aul. p. xix.

972. *abi* expresses indignation, *áps*, *éps*.—*nugari nugatori* has the same sense as *sycofantasycophantari* v. 958. The sycophant, considering Chármides a cheat like himself, does not hesitate in openly confessing his trade.—*postulas áſſe*: cf. on v. 257.

973. The words *nequiquam*

*hercle* *es* are said with a sneer so as to insinuate 'it is quite in vain that you say you are Chármides'.

974. *argute*, 'cleverly', should not be used to support v. 200; the sycophant expresses rather a certain approbation of the cleverness of Chármides, as a swindler would naturally admire an adroit act of swindling done by another, even if he should be the victim himself.—*in cáſſe eceas*, just in the very moment when you imagined you had found a lucky opportunity.

975 póſtquam ego me aurum férre dixi, póſt tu factu's Chármides:

príus non tu is eras, quam aurí feci méntionem. níl agis,

proín tute ítidem ut chármaidatu's, rúrsum te de-chármida.

CH. quis ego sum igitur, síquidem is non sum, quí sum? SVC. quid id ad me áttinet?

dum ille ne sis, quem ego esse nolo, sís mea causa quí lubet.

980 (príus non is eras quí eras, nunc is factu's qui tum nóñ eras.)

CH. áge, síquid agis. SVC. quid ego agam? CH. aurum rédde. SVC. dormitás, senex.

CH. fáſſu's Chármidém dediſſe aurúm tibi. SVC. scriptúm quidem.

976. *príus tu non es* Sp. from his own conjecture. 980. 'Confectum hunc versum esse ad exemplum versus 978 pridem mihi persuaseram, cum idem vidi Lædewigium sentire.' Ritschl. But is it not possible that the sycophant should indignantly repeat his former assertion and refuse to accept the genuineness of Chármides' person?

975. *postquam* and *post* correspond in the same way as above v. 417; cf. also v. 998.

977. *decharmida* is *á. l. y.* The mss. read *recharmida*, but this is justly rejected by Ritschl as it could only mean 'rursus induit Chármidis personam'—the very contrary of what is required by the sense of the passage. Key, On Ritschl's *Plantus* p. 174 sq. and 197, vainly endeavours to defend *recharmida* in the sense of 'putting aside the character of Chármides' by giving a pretty large number of compounds with *re* and a verb; when compounded with a noun, *re* always means 'again': cf. *reparascere*.

981. *age, síquid agis* 'if you really mean to do anything, do it now': cf. Aul. 638, Mil. gl. 215, where Lærens compares Stich. 784, *bibi: si bibis*: Cas. iv 1, 7 *quin datis, et quid datis*? Poen. iii 1, 8 *quin et íturi hodie estis, íte*; Cas. iv 4 sq. *dati ergo, daturus si umquam estis hodie*.—*dormitas = somnitas*, 'you dream': but as this comes close to the notion of *nugari*, we have only one step to the meaning of *dormitator* 'cheat', v. 862, 984.

982. *scriptum quidem*: we might say 'paper-money'; at all events we need not supply *est*, which could not be thus omitted against the habit of the comic writers.



CH. *próperas an non próperas ire actútum ab his regiónibus,*

*dórmitor, priusquam ego hic te iúbeo mulcarí male?*

985 SVC. *quam óbrem?* CH. *quia illum quem émentitu's, is ego sum ipseus Chármides,*  
*quem tibi epistulás dedisse aiébas.* SVC. *eho, quaeso an tu is es?*

CH. *is enim vero sum.* SVC. *ain tu tandem? is ipsusne's?* CH. *aió.* SVC. *ipsus es?* 145

CH. *ipsus, inquam, Chármides sum.* SVC. *ergo ipsusne's?* CH. *ipsissimus.*

*ábis hinc ab oculis?* SVC. *enim vero séro quoniam huc ádvenis,*

990 *vápulabis méo arbitrato et novorum aedílium.*

983. *properas* Becker in Studemund's *Studien* i p. 160. 985. *ementitus* é, *ego sum* Sp. with the mss. 'durioribus numeris' R. 987. Sp. twice *ipsus*, and the same form he has in the next line. 989. Sp. avoids the necessity of adding *huc* by reading *serior* instead of *sero*. 990. Sp. against the mss. *méo arbitrato vápulabis*.

983. For the *infra*. after *properare*: see n. on v. 1015.

985. The sycophant begins to comprehend that he has after all the real Chármides before him.—*illum* is put into the relative clause by way of attraction.

986. *ipsissimus* is a comic superlative which the grammarian Pompeius (p. 153, 16 K.) attributes also to Afranius. It is no doubt an imitation of *avérrares* in Aristophanes *Plut.* 83: cf. also *paravérrares* Theocrit. xv 125.

989. The sycophant maintains his farcical humour to the very last. He takes Chármides' late appearance as a mistake in the stage-business for which he

ought to be flogged; see n. on v. 706.

990. The hiatus is legitimate in the caesura of the line: see *Introd.* to *Aul.* p. ix.—*méo arbitrato* is very arrogant, as if the sycophant were the 'dominus gregis' so as to have it in his power to award punishments to the other actors.—*novi aediles* 'non possunt alii intellegi nisi qui recens munus ceperint' Ritschl *Par.* p. 346, who proves on the ground of this expression that the *Trinummus* was first performed on the *Iudi Megalenses* which were celebrated in April, i.e. after the new aediles had come in in March. The 'Megalenses' were not originally attended with comic perform-

CH. *át etiam maledicis?* SVC. *immo sálvos quando equidem ádvenis,*

*dí me perdant sí te flocci fácio an periissés prius.* 150  
*égo ob hanc operam argéntum accepi: té masto infortúnio.*

*céterum qui síis, qui non síis, floccum non intérdúim.*

995 *íbo, ad illum renúntiabo, quí mihi tris nummós dedit,*  
*út sciat se pérdidisse.* *égo ábeo.* *male vive ét vale:*  
*quí te di omnes ádvenientem péregre perdant,* 155  
*Chármides.*

CH. *postquam ille hinc abiit, póst loquendi líbere vidétur tempus vénisse atque occasio.*

1000 *iam dúdum meum ille péctus pungit áculeus,*  
*quid illi negoti fúerit ante aedís meas.*

*nam epistulæ illæ míhi concenturiánt metum* 160  
*in córde et illud mílle nummum, quám rem agat.*

997. *dí te* Sp. The mss. are rather uncertain in this place; see R.'s note. 1002. *epistula illa mihi concenturiat* Sp. 1003. Ritschl writes *agant*; but *agat* may be understood of the sycophant: the construction being *epistulas illas et illud mille nummum mihi metum concenturiant quam rem agat* (sc. ille). Sp. has likewise kept *agat*.

anões: and as this took place for the first time in 559, it follows that the *Trinummus* cannot have been performed anterior to that date.

991 sq. The sycophant begins as if he were going to congratulate Chármides on his safe return, but suddenly changes to an expression of utter indifference to Chármides' well-being which is again in a somewhat funny form—'the deuce take me if I care a straw if the deuce had taken you before!'—an *periissés* is in conformity with the habit of Plautus to use as even in a simple indirect question: see e.g. *Cura* 396; *Mora*

145; *Poen.* iii 1, 54; *Most.* 58.

994. *interduim* is a peculiar Plautine expression: cf. *Rud.* ii 7, 22 *ciccum non interduim*. *Capt.* iii 5, 36 *nil interduo*, and for the meaning of *inter* cf. *interest*.

995. Fleckelsen justly places the comma after *íbo*, though former editions have it after *illum*: comp. *Stich.* 599 (*íube*) *ad illam renuntiari*.

997. For *quí* see n. on v. 923.

1002. *concenturiare* is a verb formed by Plautus and used again *Pseud.* 572, *concenturio in corde succuphantias*. It means 'to collect up to the number of a centuria'.



numquam édepol temere tínnit tintinnábulum:  
 1005 nisi qui illud tractat aut movet, mutúmst, tacet.  
 sed quis hic est, qui huc in pláteam cursuram incipit?  
 lubet ópservare quíd agat: huc concéssero.

## STASIMVS. CHARMIDES.

St. Stásime, fac te própere celerem, récipe te ad  
 dominúm domum, IV 3  
 né subito metus éxoriatur scápolis stultitiá tua.  
 1010 ádde gradum, adpropérá: iam dudum fáctumst,  
 quom abiústi domo.  
 cáve sis tibi, ne búbuli in te-cóttabi crebrí crepant,

1006. Ritschl brackets this line 'ut male confictum prioris interpretamentum'. If it were so, it would at all events not be 'male confictum', only observe the alliteration in *tractat* and *tacet*, and in *movet* and *mutúmst*; also the asyndeton at the end of the line, which is quite in conformity with Plautine style. Sp. has again omitted R.'s brackets. 1000. *metus* is the reading of the mss. justly maintained by Sp.; *malum* is Koch's conj. adopted by R. and inadvertently admitted into my first edition. At the end of the line, *tus* is omitted in the mss., added by Camerarius.

1004. *tintinnábulum* seems always to be spelt with *nn* in the second syllable, but the verb is both *tinnere* and *tinnere*.

1005. *nisi qui* stands for *nisi quis* 257.

1006. *cursuram* (*incipere* seems to occur only here).

1007. *concéssero* instead of *concedam*, in accordance with the habit of early Latin.

St. III. *Stasimus* has been with his boon companions and returns home in time to inform his master Charmides of the state of his affairs, at least according to the slave's idea of

them.

1008. *propere celerem* is a tautology which serves to enforce the meaning, 'make very very great haste'. Observe also the alliteration 'dominum dominum'. By *dominus* he means of course Lesbianus.

1010. *addere gradum* 'to move more quickly' is a phrase used also by Livy x 30, xxvi 9 and Pliny Ep. vi 20. (Gronov. Lect. Pl. p. 348.)—*quom*, 'since': cf. Ter. Ham. 54, *inde adeo quom agrum in praedium Me mercatus es* (where I ought not to have changed the reading).

1011. *bubuli cottabi* is a

si áberis ab eri quaéstione. né destiteris currere. s  
 ecce hominem te, Stásime, nili: sátin' in therapólio  
 cóndalium es oblítus, postquam thermopotasti gút-  
 turem?

1015 récipe te et recúrre petere ré recenti. CH. huic,  
 quísqvis est,

1015. *re om.* in the mss., added by Camerarius.

funny expression denoting the sound of the lash made of ox-hide clashing down on Stasimus' back; see n. on *bubulis* *cenae* Aul. 598, where I might also have quoted Most. 882, *male castigabit eos bubulis exuvitis*. See also Ramsay's interesting Excursus 'on punishments inflicted upon slaves', pp. 251—263 of his ed. of the *Mostellaria*. *cottabus terrae* is an expression used in reference to the tavern from which Stasimus is just coming and where he has, no doubt, practised the 'cottabus'.—Here, again, we have a threefold alliteration of great effect.

1012. *abesse ab eri quaestione* means 'to be found wanting (absent) when the master inquires': cf. Cist. II 8, 49 *ne in quaestione mihi sit, siquid cum vellim*. Pseud. 668, *vide sis ne in quaestione sis, quando accersam, mihi*.—*desistere* takes the infin. like *desinere*; cf. Bacch. 1171; Rud. 682; Men. 345. (E. Walder, *Infin. bei Pl.* p. 20.) Comp. the analogous use of the infin. after *abstinere* Mil. gl. 186; Cura. 177 (ib. p. 23).

1013. For *satín* see n. on v. 925.—*thermopolium* is the regular Plautine form of the Greek *θερμopolιον* (Ritschl *Opusc.* II

488), i.e. a low tavern where a mixture of wine and hot water was sold to the lower classes, especially to slaves.

1014. *thermopóste* was, as it seems, a mere slang word, as it is neither Greek nor Latin (in the latter it is *póste*, and *θερμopóste* might be a Greek word, but does not occur, though there is *θερμopóste*); this hybrid word is, moreover, used as a transitive verb 'to wash one's throat with something hot'. *guttur* is always masc. in Plautus: cf. n. on Aul. 802.

1015. *petere* instead of *petitum*, but the comic writers often use the infinitive in this manner, which by the way corresponds to the original sense of the infinitive. It has been proved that the infin. in Latin is in origin a dative expressing direction towards something, and thus an aim or purpose. Plautus has the infin. after *ire* Most. 66; Bacch. 884; *abire* Bacch. 900; *venire* Bacch. 681; Pseud. 1054; Rud. 94; *currere* Asin. 910; *circum currere* Rud. 223 sq., after *properare* in numerous instances (see above v. 983 and below v. 1044); and after *mittere* Pseud. 642; Cura. 206 sq. See E. Walder, *Der Infinitiv bei Plautus* (Berlin, 1874), p. 15 sq.—*re recenti*:







récipe te ad erum. CH. nōn fugitivost hīc homo:  
conmeminit domi.

St. útīnam veteres *veterum mores*, veteres parī-  
mōniae

pótius in maióre honore hīc éssent quam morés mali.

1030 CH. di immortales, bāsilica hīc quidem fácinora in-  
ceptát loqui.

vétēra quaerit, vétēra amare hunc móre maiorúm  
scias.

St. nám nunc homines nlli faciunt quód licet, nisi  
quód lubet.

ámbitio iam móre sanctast, liberast a légibus.

scúta iacere fúgereque hostis móre habent licéntiam:

1033 pétēre honorem pró flagitio móre fit. CH. morem  
improbū.

1028. *veteres veterum mores* is an excellent emendation by R. quite in the style of Pl.; *veteres homines* the mss. Sp. adopts Lindemann's languid reading *veteres hominum mores*. 1033. *homines* Bergk, R.; *mores* the mss., Sp.

*duces*.—*cape voraciam* 'turn round': the expression occurs also Mera. 876.

1037. *fugitivos* is the translation of *ῥαγίζω*.—The genitive *domi* has occurred before, v. 841.

1023. The moral observations which follow are very comical in the mouth of a slave; they would disagree with his character and person, were he not somewhat under the *manducis* influence of wine. His motive in making them is given below, v. 1054 sqq.—For *parimoniae* see n. on v. 84.

1030. *basilica facinora* 'plans of reform that would suit a king': cf. Capt. iv 3, 31 *basilicae edictiones atque imperioas* habet. So *basilicus victus* Persa

i 1, 33, and the adverb *basilice* occurs in a considerable number of passages.

1031. *mors maiorum* is ironically used of a slave who has not even a *pater*, much less *maiores*, according to Roman law.

1032. *nunc homines* cf. *viv deperire*, 'the present generation': cf. Persa 886, *nunc tu nunc hominum mores vides*, and Ter. Andr. 176, *semper lenitas*, even Cic. Catil. ii 12, 17 *mea lenitas adhuc* = *ἡ μέγιστος εὐσπλαγχνία*, cf. also de nat. deor. ii § 104.

1033. For *ambitio* see above on v. 84.

1035. *peters* h. 'to be a candidate for an appointment', *pro flagitio* 'in return for a disgraceful act', is quite usual.

St. strénuos nunc praeterire móre fit. CH. ne-  
quám quidem.

St. móres leges pérduxerunt iam in potestatem  
suam,

mágis quis sunt obnoxiosae quám parentes liberis.  
eas misere etiam ad párietem sunt fixae clavis  
férreis,

1040 ubi malos morés adfigi nímio fuerat aequius.

CH. libet adire atque adpellare hunc: verum aus-  
culto perlubens,

ét metuo, si cómpellabo, ne áliam rem occipiat loqui.

St. néque istis quicquam lége sanctumst. léges mori  
serviunt,

móres autem rápere properant quá sacrum qua púp-  
licum.

1036. *nunc* added by Scaliger (R.). Sp. omits *nunc* and changes *praeterire* into *praetervideri*. 1038. *magisque* is Sp. The mss. have *qui* (instead of *quis*). 1039. *ea* the mss., *eae* R. *et miseris* Sp., taking *miseris* from the vulgate. *miseris* is also defended by O. Seyffert, Stud. Pl. p. 9.

1036. *nequam quidem* should be considered as an exclamation (= more quidem, sed nequam illo) like *morem improbum* in the preceding line.

1037. In *perducere* the preposition would seem to have the same sense as in *pervertere*, corresponding to the German prefix *ver*.

1038. The last two words contain an *apocryphos* of much sarcastic effect: it ought to be *liberi parentibus*, but Stasimus insinuates that in the perverse institutions of his generation the parents no longer rule their children, but are ruled by them.

1039. *eae, sa. leges*: 'it was customary to engrave the laws

on brass or wood tablets and set them up in the public places in order to make them known to the public, a practice represented by Stasimus as an imitation of the treatment of criminals. See Becker, Roman Antiquities i 27'. Baiz.

1041. Comp. the similar words of Megadorus in an analogous scene, Aul. 516 sq.

1043—1045 are considered spurious by Ritschl, nor is this at all impossible: but it will be difficult to prove, as in moralising passages like the present a certain profuseness of expression must be admitted.

1043 is a mere repetition of v. 1037.

1044 might be a reminiscence



1045 CH. hēcle istis malām rem magnam mōribus dignūmet dari.

ST. nōn hoc puplice ānimadvorti? nam id genus hominum hominibus

ūniversis ēst adversum atque ōmni populo māle facit. māle fidem servādo illis quoque ābrogant etiām fidem,

qui nil meriti: quippe eorum ex ingēnio ingenium horūm probant.

1050 siquōi mutuōm quid dederis, fit pro proprio pēditum. quōm repetas, inimicum amicum bēficio invenias tuo.

si mage exigere occūpias, duarum rerū exoritur optio:

1046. nam *admirum genus ēst ōmnibus* Sp., and *omnibus* is indeed in the mss. But see R.'s note. 1049. *eorum ex A.* and so R.; *ex eorum* the other mss., Sp. 1051. *bēficio invenias* is the order warranted by the mss. except *A.*, which reads *invenias ex bēficio tuo*, whence R. *invenias bēficio tuo*. In my first edition I followed R., now I follow Sp. 1052. Ritschl considers both this line and the following as interpolations.

of v. 386. For the infin. after *properare* (which stands however in the sense of *properare*!) see n. on v. 1016.

1045. *istis*, quos tu narras. —*malam rem magnam* 'some great punishment': the phrase possesses a certain humour in this line, as *mala res* denotes more especially punishment or flogging for slaves—and the moralist is a slave!

1046. *non hoc puplice animadvorti* 'is it not a shame that this should not be punished by the state?' For the infin. of indignation see n. on Ter. Andr. 570.

1047. Observe the paronomasia in 'universis' and 'adversum'.

1046. *quoque etiam* is a tautology similar to *ergo igitur*: it occurs in various passages in Plautus, see Ramsay's *Mostellaria*, p. 193.

1049. *eorum*, qui male fidem servant; *horum*, qui nil sunt meriti: *probant*, homines. But Ritschl is right in complaining of the obscurity of the line. *probant* means the same as *testament*, comp. Pers. ii 2, 90 where nearly the same words occur. (Nettlehip, *Academy* iii 299.)

1051. For *bēficio* see n. on v. 185.

1052. Cf. Ter. Phorm. 55 sq. *ut nunc sunt mores, adeo res redit: Si quis quid reddidit, magnus habundat gratia.*

vel illud quod credideris perdas, vel illum amicum amiseris.

hōc qui in mentem vēnerit mi? re ipsa modo comōnitus sum.

1055 CH. mēus est hic quidem Stāsimum nervos. ST. nam ego talentum mutuōm

quōi dederam, talēto inimicum mi ēmi, amicum vēndidi.

sēd ego sum insipiēntior, qui rēbus curem pūplicis pōtius quam, id quod prōximumst, meo tērgo tutelām geram.

eō domum. CH. heus tu, asta slico. audi, heus tu. ST. non sto. CH. tē volo.

1060 ST. quid, si egomet te velle nolo? CH. aha, nīmium, Stasime, saēviter.

ST. ēmere meliust quōi inperes. CH. pol ego ēmi atque argentūm dedi.

1059. *audis* Sp. against the mss.

1054. *re ipsa* 'by my own experience'. For the interrogative turn of the sentence Brix justly compares Epid. ii 2, 82 *id adeo qui maxime animus advortem? Pleraque eas sub vestimentis secum habebant retia.*

1055. We should suppose that either Stasimus turns round so as to be recognized by Charmides, or that the latter approaches him so closely as to ascertain his features.

1057. For *sed ego sum insipientior* cf. above, v. 986.—*curem* is construed with a dative after the analogy of *consulere rei alicui*: cf. Truc. i 2, 85; Rud. i 2, 68.

1059. *te volo* 'I want to have a word with you': see n. on v. 516.

1060. *saeviter* occurs also Pseud. 1290 and Poen. i 2, 122. Plautus is fond of forming adverbs in *iter* from adjectives of the second declension: see the instances collected by Corssen, *Krit. Beitr.* p. 298 sq.

1061. Stasimus (who has not yet seen Charmides' face) answers partly 'don't order me, I'm not your slave'. A similar answer is given by Gorgo in Theocr. xv 90 *ναειπες τριναρες*: cf. also Persa 278, *emere oportet quem obediare velle tibi*. —*melius est* 'it would be advisable', an ironical phrase, occurs also Men. 802; Mil. gl. 1873; Bacch. 76; Truc. i 2, 48. (E. Walder, *Infin. bei Pl.*, p. 29.)—*emē atque argentum dedi* is the usual expression, cf. above, v. 125.

1

séd si non dicto aúdiens est, quíd ago? St. da magnúm malum.

CH. béne moneas: ita fácere certumst. St. nísi quidem es obnóxiua.

CH. sí bonust, obnóxius sum: sín secust, faciam út moneas.

1065 St. quíd id ad me attinét, boniane sérvís tu utare án malís?

CH. quíá boni málique in ea re párs tibist. St. par-tem álteram

tíbi permitto, illam álteram apud me, quód bonist, adpónito.

CH. sí eris méritus, flet. respice húc ad me: ego sum Chármídea.

St. hém, quis est qui méntionem homo hóminis fecit óptumi?

1070 CH. ípsus homo optumús. St. mare, terra, caélum, dí, vostrám fidem,

sátin' ego oculis pláne video? estne ípsus an non ést? is est.

1064. *bonus es* and *ecceus es* Sp. with the mss. 1068. *resp. ad me* Aus Sp. with the mss. except A, which is followed by B. and in our text. 1069. *em* Sp. against the mss. *fécit homo hominis* opt. Sp. with the mss. except A. 1070. *ípsus* A, B.; *ípsos* the other mss., Sp.

1062. *quíd ago* 'what am I to do?': the indicative is defended by Ritschl with Baech. 1195; *Persa* 666; *Epid.* v 2, 23, though we also find the subjunctive, v. 718 and 981.—*magnum malum*: cf. v. 1045.

1068. *nisi quidem obnoxius* 'unless indeed you are under an obligation to him': as it might often be the case that a slave had been used by his master in affairs which it might be advisable to keep close; or supposing the master to be a young man, his slave might have assisted him in love-in-

trigues which he would not wish to be generally known. Charmides repudiates the idea of being under any obligations of this kind to a slave; he would feel kindly disposed (*obnoxius*) to a slave for his steady and faithful service (*et bonust*).

1064. 'Because you have a share in what there may be of good and bad in that affair'. In his answer, Stasimus again understands *malum* of evil treatment.

1071. *satin pláne* should be joined, and it should be observed that the sentence does

cérte is est, is ést profecto. o mí ere exoptatíssume, sálva. CH. sálve, Stásime. St. salvom té CH. scio et credó tibi.

séd omítte alia: hoc míhi responde: líberi quíd agúnt mei,

1075 quós relíqui híc filíum atque filíam? St. vivónt, valént.

CH. némpe utérque. St. utérque. CH. dí me sál-vom et servatúm volunt.

cétera íntus ótíose pércontabor quas volo. céamus íntro: séquere. St. quo tu té agís? CH. quo-nam nísi domum?

St. hícine nos habitáre censes? CH. úbinam ego alíbi cénseam?

1080 St. iám CH. quíd íam? St. non súnť nostras aedis stáéc. CH. quíd ego ex ted aúdíó?

St. véndídit tuos gnátus aedí. CH. périi. St. prae-sentáriis

árgenti mínis numeratís. CH. quót? St. quadra-gínta. CH. óccídí.

1079. *hícin* Sp. 1080. *ístae*. CH. *quíd ego an te audíó*? Sp.

not belong to those mentioned on v. 925.—*ípsus* 'master': n. on Aul. 854.

1078. *salvom te*: for the rest comp. v. 1097.

1074. *omítte* 'leave aside'.

1075. *Alíum atque filíam* is put into the relative sentence by way of attraction.

1077. For the spelling *otíose* see n. on v. 87.—*percontari* is the only genuine spelling of the word (here given by the palimpsest), *percontari* being a late and barbarous form: Corssen i 28.

1080. For the shortened form *etc* instead of *etc* see. Introd.

to Aul. p. xlv. The fem. nom. plur. *ístae* is analogous to *haec*, for which see n. on v. 8; but as the ms. B reads *edís etc*, it is also possible that the original reading was *aedís ístae*, as the old editors have it. If we adopt *ístae*, we need not change *te* of the mss. in Charmides' answer to *ted*.

1081. *praesentariis* 'ready paid': the adj. *praesentarius* is confined to Plautine usage (comp. *manifestarius*, which has occurred before), cf. Most. 861, 915; *Poen.* iii 2, 92; 5, 45.



quis eas emit? St. Cállicles, quoi tuám rem commendáveras:

is habitatum huc cónmigravit nóeque exturbavít foras.

1083 CH. úbi nunc filiús meus habitat? St. hic in hoc postículo.

CH. mále disperii. St. crédidi aegre tibi id, ubi audissés, fore.

CH. égo mis aerumnís herculeis súm per maria máxuma

véctus, capitali periculo pér praedones plúrumos mé servavi, sálvos redii: núnc hic disperii miser

1090 própter eodem, quórum causa fui hác aetate exércitus. ádmitt animum mi aégritudo. Stásime, tene me. St. víсне aquam

1087. The ms. reading *ego miserum meis periculis* has been splendidly emended by G. Götz (Acta soc. phil. Lips. ii 481 sq.), whose reading we give in our text. The reading of the old editors was *ego miser summis periculis*.

1086. 'I thought all along you would grieve on hearing it'.

1087. For *mis comp. n.* on v. 822, where we have the same form as dative.—*herculei labores* and *herculeas aerumnas* were proverbial expressions. It suffices to quote Pl. Poes. 2, *superavit aerumnis suis aerumnas omnis Herculi*.

1090. Cf. v. 839.—Our ms. read *hac aetate*, but Nonius (p. 193, 17) quotes this line in proof of *aetas* being used as a mass. by Plautus. Key (L. Gr. p. 169) justly says that this is a mere corruption of an original *hac aetate*, but I would not go the length of putting 'Nonius' reading into the text, as Key seems inclined to do.

1091. I have written *animus* against the ms. which agrees in *animam*; but conf.

Mil. gl. 1331, *animo male factumst*. Rud. ii 6, 26 *perii, animo male fit, contine quaequo caput*. Truc. ii 4, 14 *animo malest*; the conversational character of the phrase appears also from Lucr. iii 597 *animo male factum cum perhibetur*. Charmides means to say that he is going to faint, not to lose his breath. To prevent him from fainting, Stasimus offers to sprinkle him with water, a usual way of refreshing persons; cf. Bacch. 248, *evas, asperisti aquam*, and the same phrase Truc. ii 4, 15; see especially Amph. v 1, 6 *animo malest, aquam velim*.—In his answer Stasimus substitutes *animam* for the sake of the pun which was easily admissible on account of the ending almost disappearing by elision.

tibi petam? CH. res quom animam agebat, tum esse offusam oportuit.

CALLICLES. CHARMIDES. STASIMVS.

CA. quid hoc hic clamoris audio ante aedis meas? IV 4.

CH. o Cállicles, o Cállicles, o Cállicles,

1095 qualine amico méa commendavi bona!

CA. probo ét fideli et fido et cum magná fide. et sálve et salvom te ádvenisse gaúdeo.

CH. credo, ómnia istaec sí ita sunt ut praedicás. sed quis istest tuos ornátus? CA. ego dicám tibi.

1091. *animus* the ms. and editions; see the exeg. note. 1096. After this line something must have been lost containing Callicles' vindication of his conduct and explanation of the facts seemingly against him. Ritschl, who has filled up this gap by a number of lines made by himself, very properly makes Callicles wind up in this way: *quid igitur? iamne fidem credis me et probum*, to which Charmides aptly replies by *credo*. (Sp. does not mark a gap in his text.) 1098. *si istae ut tu praedicás* Sp. after G. Hermann: and this reading is indeed very probable. I follow R.

1092. With the metaphorical use of *aqua comp.* above, v. 676.

So. iv. Callicles appears and informs Charmides of the real state of his affairs.

1098. Brix justly compares Hor. Epod. iii 5 *quid hoc venient sacrit in praecordis?* It is originally a contraction of two sentences 'quid hoc clamoris est quod audio'.

1095. For *comp.* Key L. G. § 1425 n. The expression is nearly the same as v. 1093.

W. F.

1096. Callicles purposely uses several synonyms to render his assertion as forcible as possible.

1099. Callicles has been digging and is, therefore, in an undress-costume such as would not be usually worn by a grave gentleman in public. But hearing Charmides' outcry (v. 1092) and perhaps fancying he recognises his friend's voice, he hurries forth into the street without minding his dress.



1100 thesaurum effodiebam intus dotem filiae  
tuae quas daretur. sed intus narrabo tibi  
et hoc et alia: sequere. CH. Stasime. St. em.  
CH. strénue

curre in Piraeum atque unum curriculum face.  
videbis iam illic navem qua advecti sumus.

1103 iubeto Sagariónem quae imperáverim  
curare ut offerantur, et tu ito simul.  
solutumst portitori iam portorium:  
nil est morae. cito ambula: actutum redi.  
St. illic sum atque hic sum. CA. sequere tu hab  
me intro. CH. sequor.

1110 St. hic meo ero amicus solus firmus restitit:  
neque démutavit animum de firmá fide,  
quamquam labores multos, ob rem et liberos  
apocúis mei eri eum ego cepisse censeo.  
sed hic unus, ut ego suspicor, servat fidem.

1111—1114. I have followed Ritschl, though I strongly suspect that the last line is merely a 'dittographia' of the first and second. The words *et liberos* v. 1112 are merely a shrewd guess at the truth, the mss. giving *re labore* (m) and omitting *apocúis mei eri* in the next line. Sp. marks a gap of a few words after *multos* v. 1112, and brackets the next line *ob rem laborem cum ego cepisse censeo*. Who would venture to say which reading must be true?

1101. *quae daretur* is not strictly necessary, or in prose we should rather have said *quae deo filiae daretur*.

1102. *em 'here'*: see Ribbeck, Lat. Part. p. 20 sq.

1106. *in Piraeum* is in accordance with the constant habit of Plautus: Most. 56; Bacch. 226. (See Loreus's note in the Most.)—*unum curriculum face*, lit. 'make one course of it', i. e. run all the way without diminishing your speed. The expression *curriculo curre* is used by Plautus in several

passages, cf. also Stich. 337, *celeri curriculo fui Propere a portu*.

1105. *imperáverim*, ec. *offerri*.

1107. *For portitor* see n. on v. 794.

1108. *morae. cito ambula* is a reading due to an ingenious emendation by Ritschl [*moracit ambula B*], comp. Pseud. 930, *ambula ergo cito*. St. *immo otiar role*.

1109. *Brix comparet Peras* n. 2, 8 (*in vale* (te) *curre ut domi sis quem ego te esse illi censeam*).

## ACTVS V.

## LYSITELLES.

1115 Hic homōst omnium hominum praecipuos, V 1.  
voluptatibus gaudiisque antepotens.  
ita comoda quae cupio eveniunt,  
[quod ago, adsequitur, subest, subsequitur]:  
ita gaudis gaudia suppeditant.  
1120 modo me Stasimus, Lesbōnici servos, convenit domi:

1115. Ritschl (in his 2nd ed.) transposes *hominum omnium* after the example of Reis and Hermann, but I think that in anapaestic metre we may perhaps tolerate *omaj' hōmī*—though it would be inadmissible in iambic or trochaic lines. 1118. I have bracketed this immetrical line in accordance with Hermann. Sp. keeps this line without any change. Ritschl ingeniously reads *quod ago, subit, adsecus equitur*, though this is not emending, but re-writing the poet. *adsecus* is, moreover, an adverb coined by Ritschl himself, though in conformity with *obsecus* and *obsecus*: see Lachm. Lucr. p. 804. 1119. *gaudium suppeditat* Sp. according to the mss. I have adopted Bergk's emendation, in accordance with R. 1120. The mss. omit *domi*, which was first added by Ritschl.

Act V. 1115. The joy felt by Lysitales at the news of Charmides' return and the certainty of obtaining his daughter in marriage is happily expressed in the lively anapaestic lines with which he appears on the stage.—*hic homo 'ēē ē dējā'* I. See n. on v. 172.

1116. *For voluptatibus* see Intro. to An. p. xix.—I have deemed it advisable to write *gaudis*, as at all events we should pronounce it so; but these

contracted forms of the dative plural are admitted by Plautus only in anapaestic metre, e. g. Bacch. 1206 *illis fecere insidias*; see Bücheler, lat. decl. p. 67.—*antepotens* is *ἐν. λγ.*, it seems to mean 'potens ante alios'; comp. the more common *praepotens*.

1117. The constr. in *quae cupio eveniunt comoda*.

1119. *suppeditant* = *suppetant*; cf. An. 423, *non quae labori suppeditare*.



is mihi dixit suum erum peregre huc advenisse  
Charmidem.  
nunc mi is propere conveniundus, ut quae cum  
eius filio  
egi, ei rei fundus pater sit potior. eo ego. sed fores  
haec sonitu suo moram mihi obiciunt incommode.

## CHARMIDES. CALLICLES. LYSITELES.

- 123 CH. neque fuit neque erit neque esse quemquam  
hominem in terra arbitror, V 2.  
quofus fides fidelitasque amicum erga aequiperet  
tuam.  
nam exaedicavisset me, aequae te foret, ex hinc  
aedicibus.

1123. *ego* added by R., 'om. in the mss. Sp. assumes that after *eo* some words are lost which terminated the line; then his next line runs *sed forte haec sonitu suo mihi moram obiciunt incommode*. 1124. *mihi moram* the mss., transposed by Guyet and G. Hermann: though this order might be defended, it is still foreign to Plautus to accentuate *mihi moram*, if he could avoid it. 1125. The words *in terra* are in our mss. corrupted to *interdum*, whence Ritschl elicits his favourite form of the ablative *in terra*, though this necessitates the assumption of a short quantity of *esse* in spite of the first syllable being *in arsi*, a fact impossible in Plautus, as has been proved by C. F. W. Müller, *Proa*, p. 239. *interdum* I consider one of those stupid blunders of our scribes, of which Müller gives an amusing and instructive collection, 'Nachtr.' p. 29. See also A. Lorenz, *Philologus*, xxx 613. 1126. *qui* Sp. with the mss.

1123. *fundus* appears to be a legal phrase in the sense of *auctor*: cf. Paul. Festi p. 89 *fundus dicitur populus esse rei quam alienat, hoc est auctor*. Forcellini quotes an instance of it from Cicero, *Balb.* 8, 20, and two from Gallus. See also

Wordsworth, 'Spec. of Early Latin', p. 471.

1124. *incommode* 'ill-timedly'.

1126. *erga* stands after the accusative governed by it in several instances: *Asin.* 20; *Capt.* II 1, 48; II 2, 56; *Epid.* III 8, 9.

- CA. aliquid amicum erga bene feci aut consului  
fideliter,  
non videor meruisse laudem, culpa caruisse arbitror. 8  
1130 nam beneficium, homini proprium quod datur, pro-  
sum perit;  
quod datum utendum est, repetundi id copias, quando  
velis.  
CH. est ita ut tu dicas. sed ego hoc nequeo mi-  
rari satis,  
eum sororem despondisse suam in tam fortem fa-  
miliam,  
Lusiteli quidem Philtonis filio. LV. enim me no-  
minat. 10  
1135 CA. familiam optumam occupavit. LV. quid ego  
cesso hos conloqui?

1127. The reading is uncertain: the mss. have *ex his aedicibus aequae te foret*, in which the dactyl *aedicibus* is faulty instead of a trochee. Perhaps we should read *nam aequae te foret* (or *esset*) *exaedicavisset me ex his aedicibus*, in agreement with the observation of A. Fleckeisen that *aequae te foret* in all other instances in Plautus holds the first place in the sentence. See above, v. 832, and comp. Lorenz, *Jahresber.* p. 408. Sp. reads *nam aedicibus me exaedicavisset extus, aequae te foret*. 1130. Ritschl writes *homoni* (against the mss.); but though I do not like to adopt this form (see v. 1018), I agree with Ritschl in rejecting the pronunciation *beneficium*, which would be required to avoid the hiatus; I rather consider it probable that Plautus wrote *etenim beneficium homini*: cf. 638. Sp. inserts *id* after *beneficium*.

1127. It appears to be difficult to render in English the joke implied in *exaedicavisset me ex aedicibus*; in German it would be obvious to say, *aus diesem Hause hätt' er mich herausgeholt*.

1130. For *prosum* see n. on v. 780.

1131. *utendum dare* 'to lend': n. on *Anl.* 96.—*copias* 'possi-

bility'.

1133. *fortis* 'excellent', a sense confined to colloquial Latin.

1134. *enim* 'to be sure'; see n. on *Anl.* 496.

1135. *occupare* 'est etiam invenire, tenere vel possidere', Nonius, p. 325 sq., who quotes this passage.



séd maneam etiam, opínor: namque hoc cómmo-  
dum orditúr loqui.

CH. váh. CA. quid est? CH. oblítus intus dú-  
dum tibi sum dicere:

módo mi advenientí nugator quidam occessit óbviám,  
nímis pergraphicus súcophanta. is mille nummum  
se áúreum

1140 meó datu tibi férre et guato Léabonico aibát meo:  
quem égo nec qui esset nóveram neque úsquam  
conspexí prius.

séd quid rides? CA. meo ádlegatu vénit, quasi  
qui aurám mihi

férret aps te, quód darem tuas gnátae dotem: ut  
filius

túos, quando illi a mé darem, esse adlátum id aps  
te créderet,

1145 neú qui rem ipsam pósesf intellégere, thensaurúm  
suom

1133. The last words of this line seem to show that some  
lines have dropt out in which Lyssiteles' marriage with Charmides'  
daughter was discussed. Sp. does not mark a gap. 1141. novum  
argus cum ante nequam Sp. with the ms. I follow R.

1136. maneam 'I had better  
stay'.—For commodum see n.  
on v. 400.

1137. dudum 'just now'.—  
The phrase oblítus sum dicere  
occurs in the same way Pseud.  
171, and with edicere Pers.  
722. (R. Walder, Infin. bei Pl.  
p. 25.)

1140. meo datu is quite in  
the Plautine style (instead of  
aurum a me datum in prose),  
comp. directly below meo ad-

legatu—a me delegatus. Verbal  
formations of this character  
are discussed by Gellius xiii  
19. In this way arbitratus meo  
is used in classical Latin.

1144. a me 'out of my own  
means'.

1145. neú qui is instead of  
neú aliqui 'nor in any manner  
might learn the secret'.—then-  
saurum tuum me penes esse is  
added in explanation of rem  
ipsam.

mé esse penes, atque á me lege pópuli patrium  
pósceret.

CH. scíte edepol. CA. Megarónides comúnis hoc  
meus ét tuos

bénevolens commentust. CH. quia conlátudo con-  
siliúm ét probo.

Lv. quíd ego ineptus, dúm sermonem véreor inter-  
rumpere,

1150 sólus sto nec. quód conatus sum ágere, ago? homines  
cónloquar.

CH. quis hic est, qui huc ad nós incedit? Lv. Chár-  
midem socerúm suom

Lúsiteles salútat. CH. di dent tibi, Lusiteles, quád  
velis.

CA. nón ego sum dignús salutis? Lv. immo salve,  
Cállicles.

húnc priorem aequómst me habere: túnica propior  
pállioet.

1155 CA. decs volo consilia vobis vóstra recte vórtera.

1146. atque cum lege a me populi p. p. Sp. against the ms.  
and most improbably. 1150. hominis Sp., R. 1153. The  
reading dignus salutis is expressly attested by Nonius as an  
instance of the genitive after this adjective; for other instances  
see Ruddiman's Instit. ed. Stallbaum ii p. 108 and Reisig's  
Lectures ed. Haase p. 638. See also Nettleship on Virg. A.  
xiii 649. The mss. read dignus salute, which would necessi-  
tate the assumption of a hiatus in the caesura. Sp. adopts the  
transposition salute dignus. 1154. Sp. assigns the words  
tunica p. p. to Callicles. 1155. vobis is not in the ms., but  
added by Hermann and Fleckeisen. Sp. prefers reading cons.  
vestra recta r. v.

1146. For the position of  
penes after the case governed  
by it see Aul. 645.

1148. For benevolens as noun  
see v. 46.—quia 'I do indeed':  
cf. above, v. 932.

1149. For the infin. after

vereri see n. on v. 754.

1150. conatus sum 'I have  
undertaken (resolved) to do'.

1154. A similar proverb oc-  
curs in Theocrit. xvi 18 ἀντίφρων  
ἢ γὰρ ὁ ἀντίφρων.

1155. decs is monosyllabic.



CH. filiam meam tibi desponsam esse audio. Lv. nisi tū nevis.

CH. immo haud nolo. Lv. sponden tu ergo tuam gnatam uxorem mihi?

CH. spondeo et mille auri Philippum dotis. Lv. dotem nū moror.

CH. si illa tibi placet, placenda dōs quoquest quam dat tibi.

1160 postremo quod vis non duces, nisi illud, quod non vis, feres.

• CA. iūs hic orat. Lv. inpetrabit te advocato atque arbitro.

istac lege filiam tuam sponden mi uxorem dari?

CH. spondeo. CA. et ego spondeo itidem. Lv. oh, salvete adfinēs mei.

CH. atqui edepol sunt res, quas propter tibi tamen suscensui.

1154. nisi tu nevis is polite instead of 'salva tua auctoritate', or 'si quidem tibi placet'. For nevis comp. above v. 828.

1157. Lynteles wants to hear the legal phrasing of the agreement: see above n. on v. 500 and 503.

1158. curi is dependent on Philippum, comp. the French 'Louis d'or'.—dotis 'as dowry': cf. Ter. Haut. 535, talenta dotis duo.

1159. For placenda see n. on v. 244. Sumpst § 657.

1160. quod vis, uxorem: cf. v. 243 quod amat.

1161. ovare is archaic for dicere, and like all archaic phrases maintained itself especially in legal phraseology. Callicles says tu eris instead of aequum erat, and Lynteles accordingly shapes his answer so as to keep the legal colouring: tu inpetrabit, 'he shall

win his suit', you being his supporter and umpire. Brix aptly compares Epid. i 1, 23 tu dicis. Er. me decet. Tu tam tu autem nobis praetura geris! and Rud. 1152, Ga. tu bonum oras. Tu edepol haec tecum oras, nam tu inturris.

1162. istac, tua, lege, ac. ut dotem accipiam.

1163. Lynteles uses the plural edfinēs in allusion to Callicles' participation in the sponsio; or, perhaps, the gap noticed after v. 1156 may have contained some talk between Charmides and Callicles relative to Leobonice's marriage with Callicles' daughter (cf. v. 1185), by which Lynteles would likewise become related to Callicles.

1164. suscensere is the only genuine Latin form: see my n. on Ter. Andr. 376. It is in the present place attested by all our mss.

1165 Lv. quid ego feci? CH. meum corrumpi quia perpe-ssu's filium.

Lv. si id mea voluntate factumst, est quod mihi suscenseas.

sed sine me hoc aps te inpetrare, quod volo.

CH. quid id est? Lv. scies:

aliquid stulte fecit, ut ea missa facias omnia.

quid quassas caput? CH. cruciatur ocr mi et metuo. Lv. quidnam id est?

1170 CH. quom ille itast ut eum esse nolo, id crucior: metuo, si tibi

denequem quod me oras, ne me levio-rem erga te putes.

non gravabor: faciam ita ut vis. Lv. probus es eo; ut illum evocem.

CH. miserumst male promerita, ut merita sunt, si ulcisci non licet.

Lv. aperite hoc, aperite propere et Leobonicum, si domist,

1175 evocate: ita subitumst propere quod eum conventum volo.

1165. In the gap which has been justly assumed after this line Lynteles may have explained how it happened that his expostulations with Leobonice were ineffectual. Sp. does not mark a gap in this place. 1170. Ritschl has justly added eum which is omitted in the mss.; cf. v. 307. 1171. te l. erga me Sp. with the mss.; this nonsensical reading was first corrected by G. Hermann.

1173. I prefer Lindemann's reading sunt to Ritschl's sunt. The mss. are very corrupt here, they have promerit aut merita stis ulcis cin locet. 1175. The mss. add foras in the beginning of the line, which might be kept by reading vocate (as Sp. does): but evocare is supported by the analogy of v. 1172.—tis

1168. For volentis see Intro. to Aul. p. xlv.

1171. levio-rem 'rather neglectful': he does not like to refuse the first request of his new son-in-law.

1172. probus es is, like benignus or lepidus es, one of the Latin expressions for our 'thank you'.

1174. For aperite hoc cf. v. 670.



LEBONICVS. LVSITELER. CHARMIDES. CALLICLES.

LE. quis homo tam tumultuoso sōnitu me excivit foras? V 3.

LV. benevolens tuos atque amicus. LE. sātine salvae? dic mihi.

LV. recte: tuom patrēm rediisse sālvo m peregre gādeo.

LE. quis id ait? LV. ego. LE. tū vidisti? LV. et tūte item videās licet. ss

180 LE. ó pater, patrē mi, salve. CH. sálve multum, gnāte mi.

LE. aliquid tibi, patrē, laboris CH. nūl evenit, né time:

béne re gesta sálvos redeo. sí tu modo frugi ésse via,

haec tibi pactast Cállicletis filia. LE. ego ducám, pater,

*subitumet, prope* is the reading of Brix and (except that they give *subitast*) of the mss. *subitum* means 'a pressing affair': Brix justly compares Cure. ii 8, 23 (*ita res subitast: celeriter mi hoc homine conventast opus*). 1177. *sātine est salve* Sp. with CDZ. It would be perverse to use *recte* in the next line as an argument to defend this reading. 1182. Ritschl supplies the following lines:—*ignoscuntur, per stultitiam quae deliquisti antidihae; Verum posthac ne in desidiam, qua adsuavisti, recidas, Haec tibi etc.* (Sp. does not mark a gap, as is his custom.)

So. m. Lebonicus is pardoned by his father and provided with a wife to keep him steady in future.

1177. *sātine est salve*, so. res tuae, 'I hope all is well with you', a form of polite and friendly enquiry, used by Lavy in several passages: i 58, 7, iii 24, x 18; comp. also in Plautus Stich. 6, *salvum est*.

1178. *recte* 'all right'.

1181. Lebonicus was going to say *aliquid tibi laboris evenit, nollam*: cf. Ter. Haut. 62, but is interrupted by his father, who most considerately assures him that he has not undergone much toil, though the audience know better.

1182. *Callicletis* is the genitive necessitated by the metre in the present line, though our

ét eam et si quam aliám iubebis. CH. quámquam tibi suscēnsui,

1185 *miseria una* uni quidem hominist ádfatim. CA. immo huic parumst:

nám si pro peccātis centum dúcat uxoris, parumst.

LE. át iam posthac téperabo. CH. dícis, si faciás modo.

LV. núnquid causaest quín uxorem crás domum ducam? CH. óptumuníst.

tu in perendínúm paratus síis ut duca. ss. plaúdite.

1187. *facies* Sp. (*facias* B, whence Camerarius wrote *facias*; but *facies* is the reading of the other mss.)

mss. give *calliclet*: but Charisius p. 122, 10 expressly attests such forms as *Pericletis* et *Stratocletis*. Ritschl says 'illam declinationem non Charisius tantum testatur cum aliis grammaticis, sed inscriptiones quoque frequentant, quamquam in his quidem fatendum est Plautinae aetatis atque adeo septimi ab u. a. saeculi exemplum desiderari'. See also O. Sievers, Acta soc. phil. Lips. ii 1 p. 61 (where there is also a note by F. Ritschl).

1185. *miseria una* 'one punishment', a wife being considered as a punishment.—The hiatus after *adfatim* is legitimate on account of the change of speakers.

1186. For the accusative *uxoris* (given by B) see n. on

Aul. 482, and add Munro on Lucr. ii 467. (Charisius p. 129 K.) Baizer on Cicero ad fam. i 2, 2. Ph. Wagner, Orthogr. Verg. p. 408 sq.

1188. 'Is there any reason why I should not wed my bride to-morrow?' Examples of the expression are given in my n. on Aul. 260.

1189. *in perendinum* 'on the day after'. *perendie* is derived from *perom diem*, lit. 'the next day': for *perom* cf. Sanskr. *paras* 'other', and *param* = Greek *ἄλλω*. See Corssen i 770.—*ss* denotes cantor or centio: the singer who appears at the end of the performance and asks the spectators for their favour and applause. See on the whole subject my note on Ter. Andr. 980.



V. 1 ad 233 iambici senarii  
— 233 ad 231 bacchiaci tetrametri scaletesti  
— 233 bacchiacus dimeter scaleteus  
— 233 et 234 iambici septenarii  
— 236 bacchiacus dimeter catalecticus  
— 236 trochaicus octonarius  
— 237 et 238 trochaici septenarii  
— 239 et 240 bacchiaci tetrametri scaletesti  
— 241 bacchiacus dimeter scaleteus  
— 242 trochaicus septenarius  
— 243 cretius tetrameter scaleteus  
— 244—251 cretici tetrametri catalectici  
— 253 trochaicus octonarius  
— 253 trochaicus septenarius  
— 254 et 255 iambici dimetri scaletesti  
— 256 iambica tripodia catalectica  
— 257 trochaicus tetrameter scaleteus  
— 257b. et 258 trochaici dimetri catalectici  
— 259 iambicus dimeter hypercatalecticus  
— 260a. iambicus dimeter catalecticus  
— 260b. dipodia iambica hypercatalectica  
— 261 et 263 tripodia iamb. cat. + trip. iamb. scaleteus  
— 263 aut spurius aut corruptus  
— 264 et 265 trochaici octonarii  
— 266—271 { cretici tetrametri catalectici } alterni  
              {     trimetri scaletesti     }  
— 272—274 cretici tetrametri catalectici  
— 276 cretius trimeter catalecticus  
— 276 cretius tetrameter scaleteus  
— 277 et 278 bacchiaci-tetrametri scaletesti  
— 279 et 280 cretici tetrametri catalectici  
— 281 cretius tetrameter scaleteus  
— 282 iambicus octonarius  
— 283 et 284 cretici tetrametri catalectici  
— 285 et 286 trochaici septenarii  
— 287 et 288 trochaici octonarii  
— 289 trochaicus dimeter catalecticus  
— 290 trochaicus octonarius

V. 291 trochaicus dimeter catalectus  
— 292 trochaicus octonarius  
— 293 — 300 { cretici tetrametri catalectici } alterni  
                  { " trimetri catalectici }  
— 301 ad 391 trochaici septenarii  
— 392 ad 601 iambici senarii  
— 602 ad 728 trochaici septenarii  
— 729 ad 819 iambici senarii  
— 820 ad 841 trochaici octonarii  
— 842 ad 997 trochaici septenarii  
— 998 ad 1007 iambici senarii  
— 1008 ad 1092 trochaici septenarii  
— 1093 ad 1114 iambici senarii  
— 1115 ad 1119 anapaestici dimetri catalecti  
— 1120 ad 1189 trochaici septenarii.

**FINIS.**



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